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AN INTRODUCTION TO THE ARABIC LITERATURE OF THE JEWS.

I (*continued*).

20. *Alphabetical List of Arabic Names (continued).*

557. עקריש *Akrisch*? (Acrix, Isak, *Revue des Ét. Juives*, XIX, 159; عكريش, about 1194 H., occurs in MS. Algiers, 1337), see List of subscr.; Isak b. Abraham, &c. (*Catal. Bodl.*, p. 1087), from عقر *lame*? David b. Salomo ibn עקיש at Marseilles, 1385, in MS. Vatican 395, is perhaps also עקיש? (comp. also עקוש).

558. עראמה 'Arama? Isak and his son Meïr (*Catal. Bodl.*, s. v.), Meir b. A., a copyist (Wolf, III, p. 13).

558^b. עראמי (אל) *al-'Iraki* (of 'Irak, Suj., p. 177), Salomo b.

Josef, possessor of MS. Berlin 168 (Abth. 2, p. 17), Manasse Ir. (= כבלי, *Revue des Ét. Juives*, XXXII, 129).

559^a. עשאיר 'Aschâïr, *abu 'l* (father of the tribes?), see הבֵּה אֵלֵּה.

559^b. ערישי? ap. David al-Hîti (*J. Q. R.*, IX, 433, 439, n. 6).

ערפאן, see כרפאן.

560. אל עשנר, in the List of subscr., is probably an error, instead of אשקר?

561. עתייה 'Atijja, see under עטיה.

562. עחמאן 'Othman, a name known by the Khalif, which is not to be found among the Jews. If Sahl ben Bischr is called in the Fihrist (p. 274) *abu 'O*. he had perhaps a son who entered the Islam?

F

563. פֶּאדְגִי (אֶל) or אֶל־פֶּאדְגִי *al-Fadji*? Elia, at Constantinople = b. David ha-Levi, 1518? (see *Hebr. Bibliogr.*, XIX, 114; Neubauer, Add. to MS. 2411); אֶל־פֶּאדְגִי, ap. Frumkin, *Eben Schemuel*, p. 11, according to Salomo Atia, pref. to the Comm. on Psalms.

564. פֶּאדָה (אֶל) *al-Fáda*, *abu* (not to be identified with אֲבוּ אֶל־פֶּאדָה, vulgo *Abulfeda*), Vidal, at Saragossa, about 1400 (*Hebr. Bibliogr.*, XIV, 96 = MS. Halberstam 242, f. 196); Jacobs, *Inquiry*, n. 1403, "Abdfaza," &c., corrected "Abolfada" by Kayserling, *J. Q. R.*, VIII, 498.

565. פֶּאטִישׁ (אֶל)? *al-Fatish*? Moses b. Isak "Fats," ap. Zunz, *Zur Gesch.*, p. 410 (*Serapeum*, 1846, p. 42).

566. פֶּאסִי (אֶל) (*al-*) *Fasi*, also without article, of Fas (Fez), the celebrated Isak (ob. 1103), Josef (Conforte, p. 28, Sambari, 110, 155), Salomo (בֵּית יַעֲקֹב, 1792). Not to be combined with *Paz = de Paz, Depas*.

567. פֶּאדְחִיל (אֶל) *al-Fadhil* (the excellent); Muallim (or ha-Melammed) Fadhil (the excellent teacher) is a by-name of a Karaïtic author, whose real name, Jesaia b. Ussia Kohen, is first given in the *Catal. of the Hebr. MSS. of Berlin* (Abth. 2, p. 48, n. 250), and confirmed by David al-Hitī (*J. Q. R.*, IX, 435, 443); comp. under פֶּאדְחִיל. Musa b. al-F. b. Chisdai, MS. Bodl., Neub. 2328.

Abu al-F. b. שְׁחִיחַ, in a Fragm. of Mr. Adler, is probably = *abu 'l-Fadhl*; see פֶּאדְחִיל.

568. פֶּאקִימָה (the letter *Yod* expresses only a vowel) *Fakima*, name of a woman (Jellinek, *Kontr.*, p. 36); perhaps = '*Hákima*? פֶּאקִימָה, see פֶּאקִימָה.

569. פֶּאדְגִי, or פֶּאדְגִי *Faradji*, see under פֶּאדְגִי.

פֶּאדְגִי, see פֶּאדְגִי.

פֶּאדְגִי, see פֶּאדְגִי and פֶּאדְגִי.

569^b. פֶּאדְחִי *Fari'h* (serene, cheerful), Moses (about 1620, MS. Bodl., Neub. 2000⁴).

570. פֶּאדְגִי *Fadjar* (?generosity), *abu 'l-F*. I forgot to note the source.

571. פֶּרִינִי (אֶל־פֶּרִינִי) *al-Fadini*? 'feminine name (*Responsa* מִים עֲמוּקִים, n. 97).

572. פֶּהֶם *Fihm* (intelligence), *abu 'l-F. Levi ibn al-Tabban*, see תבאן.

573. פֹּאֶה, the family-name *Foà* or *Fua* is perhaps of Arabic origin¹?

574. פֹּאֶל (אֶל־פֹּאֶל) *al-Fawwāl* (the bean-merchant; not *al-Fual*, as I find still in Vogelstein and Rieger, l. c., I, 120), *Polem. u. apologet. Lit.*, p. 76, *Hebr. Bibliogr.*, IX, 138, where some persons are named (see also *Magazin f. d. Wiss. d. Jud.*, VII, 104; Salfeld, *Die Erklärer des Hohenl.*, p. 175); Munadjjim b. al-F. at Saragossa (eleventh cent., *Die hebr. Übersetz.*, p. 923, ap. Hammer, *Lit.*, VII, 494, inexactly "Fewal"), and in Saragossa, A. 1232, Josef b. Salomo, Josef b. Chajjim and Samuel b. Jehuda ibn al-F. In the Resp. of Jos. ibn Megas, n. 167 (Resp. of Maimonides, f. 32), I find Isak ben אֶל־אֶלְפִי, probably אֶל־פֹּאֶל; Abraham b. al-F. (Resp. Isak b. Scheschet, n. 399).

575. פֹּוֹטִי, see קוֹטִי.

? 576. פֹּוֹלְקֶר, פֹּוֹלְקָר, פֹּוֹלְקָרִי *Pulgar, Pulkar*, is considered as a name of a place in Spain, and not to be the same as פֶּלְקִירָא or פֶּלְקִירָא, a family-name, not less problematical (*Catal. Bodl.*, p. 2537; *Hebr. Bibliogr.*, XIV, 4; *Revue des Ét. Juives*, XVIII, 63; Gross, *Gallia Jud.*, p. 119, against the combination with Beaucaire). I would not venture to suggest a derivation from *al-Bulgar* (Suj., p. 43).

576^b. פֹּוֹרִינָה, see under פֶּרִנָּה.

577. פֹּוֹרִידֶךְ?, Elasar ha-Levi (Sambari, p. 156, in the Index, *Med. Jew. Chron.*, II, p. xxi, פֹּוֹרִידִים).

? 578. פֹּוֹרִינָה, see the quotations to MS. Munich 321. Is perhaps Salomo ibn פֹּוֹרֶה, in *Catal. Halberstam*, p. 57, l. 3, an error instead of פֹּוֹרִינָה?

¹ Carmoly, *Hist. des méd.*, p. 241, transcribes Isak Pua; see *Il Vessillo*, 1879, pp. 40, 106, 1880, p. 217. I got a list of the Hebrew books printed by the family Foa from the Rabbi Jare. The notice of the Arabic origin of the name I found in the midst of a list (MS. ?) p. 21, but my notice was too short.

578^b. פִּטְרוֹן, probably not the Latin or Romance *Patron*, perhaps *Fatrun* or *Fitrun*? Jakob ibn F. at Kairuwan (*Resp.*, ed. Harkavy, n. 1).

579. אֶל־פִּדְיָא al-*Fidji* (?), David b. Mordechai, MS. Bodl., Neub. 3256. Comp. פִּאֲנִי.

580. אֶל־פִּיֻמִּי al-*Fajjumi* (of Fajjum, which is considered to be the old Pithom, Suj., p. 201). The name is renowned by Saadia Gaon, whom the Karaïtic opponents call simply by this name with contempt. On Jakob b. Natanel, the contemporary of Maimonides in Yemen, we had occasion to speak more in the article *Hibat Allah* (p. 523). There is no need whatever to make him a descendant of Saadia, or to bring a descendant of the latter into Yemen (*Saphir, Eben Safir*, I, pref. of S. Sachs. f. 6 b [incl. title-page] and f. 53 b).

581. פִּסְסָא? This name is hardly correct. Salomo b. Josef ibn פ' 1577, at Rome (Vogelstein and Rieger, l. c., II, 422).

582. פִּירוּז (originally Persian) *Firuz*, a learned Karaïtic family, in possession of valuable MSS.; hence the chronology and history of these MSS., and even of their authors, is connected with a correct genealogy of that family, designed by פִּירוּז כְּבֵית הַנּוֹדְעִים or פ' הַנִּקְרָאִים בית פ' at the end of individual signatures. I found also in Arabic letters al-*Firuzi* (MS. Berlin, n. 246; comp. Suj., p. 201). I do not know whether פִּאֲרֻז and פִּרְאֻז, in the List of subscr., belongs thither. I have promised (*Monatsschr.*, 1882, p. 327) a special notice on that family, which would be here a too great digression. I shall restrict myself to some principal and leading points, and reserve a short index of the single members to a special appendix; see also *Hebr. Bibliogr.*, V, 51, XIX, 72.

We must discern from *Elia* b. חֲסֵדְאֵל b. Mose (1654, *Monatsschr.*, l. c.) his contemporary *Elia* b. Gedalja (Gurland, *Ginse St. Pet.*, I, 21, 41), mentioned at once with the מֹזֶס *Moses* *Firuz* (Gurland, p. 41, wanting in the Index, p. 77) at Damascus, whither the family belongs, not to

Egypt, as Fürst, III, 76, asserts without any reason whatever. *Abraham*, *Gedälja*, and *Samuel* are said to have lived at Damascus about 1500 (?), according to Neubauer (*Aus d. Petersb. Bibl.*, pp. 28, 118, n. xxi b; comp. my *Polemische und apolog. Lit.*, p. 335). Abraham b. Salomo Rofe (physician) appears as a bibliophile (ap. Neub., l. c., p. 144) in a letter addressed by Elia Maruli to somebody in Egypt, dated 1573, and so ap. Pinsker, p. 187 (in the Index, p. 186, which, perhaps, excuses the ignorance of Fürst, III, 22, 23).

Daniel b. Mose's residence at Cairo is, according to Fürst, III, 74, 76, distinctly mentioned in a copy of Salmon's *Commentary on Threni*. Not a word of that occurs, neither ap. Pinsker, notes, p. 132, nor in Firkowitsch's *Catalogue MS.*, n. 560. According to this catalogue, in different parts incorrect itself, partly in an incorrect translation published in Geiger's *Wiss. Zeitschr.*, III, 443, Abraham Rofe buys at Cairo the MS. in question from *Natanel* b. Daniel "*Pherus*" (1482), and completes a lack in that MS. According to Firkowitsch's *Catalogue*, the MS. 560 has been completed in the last leaf by Nathanel (1482), and bought by Firkowitsch from Abraham ha-Levi Rofe at Jerusalem (= Abraham . . . Jeruschalmi b. Mose, ap. Pinsker, p. 227, wanting in the Index) in the year 1830! The date (1482) of the MS. itself is erroneously calculated, according to Pinsker (*Orient.*, XII, 741). What a heap of errors and misconceptions covering a few lines of an epigraph! The possessor of the same MS. was Daniel b. Mose Firuz (Pinsker, notes, p. 132), who bought the *Commentary on the Psalms*, 1676 (ibid., p. 130). In the register of my work, *Die hebr. Übersetz.*, p. 1052, I have discerned three persons called Daniel b. Moses, because of the year 1568 in MS. Berlin 249 (*Catal.*, Abth. 2, p. 99), which I have afterwards recognized to be false. Daniel, the student of medicine (המתרפא = المتطبب), son of Moses Jeruschalmi, probably נקאש, son of Jesaia Firuz, lived 1665 (MS. Berlin 248, *Catal.*, Abth. 2, p. 99), and is the Arabic

epitomizer of Bechai's *Duties of the Hearts*, 1682; see also under שַׁעְבָּן.

? 583. פִּיתוּסִי or פִּיתוּסִי? (פִּאִיטוּסִי, ap. Jellinek, *Kontres*, p. 37, is correct?), "*Fetoussi*" (Cazés, p. 195), "*Faitosi*" (Zedner).

584. פִּכְחָר (אֶל־פִּכְחָר) *al-Fukhkhār* (praiser, and perhaps also potter, Hebrew הַיּוֹצֵר, ap. ibn Ezra, Wolf, III, n. 380 c; see Lebrecht, *Litbl. d. Or.*, 1841, p. 250; comp. *Serap.*, 1846, p. 43; *Hebr. Bibliogr.*, XVII, 118, XIX, 41, erroneously p. 71, in the Index, p. v). The physician Abraham ibn al-F., who died, according to Zunz (*Zur Gesch.*, p. 428), 1239, could well be the Wazir abu Is'hak, A. 1194 (MS. Bodl., Neub. 430³, who inserts a note of admiration after the word "abu," I cannot guess for what reason). Other members of the same family are mentioned by Zunz, l. c.; *Joce* [Josef] *ben Alfaccar* (*sic*) is said to have removed the Karaïtes from Spain (Alfons de Valladolid, baptized Abner de Birgos, ap. Loeb, *Revue des Ét. Juives*, XVIII, 63); see under פִּרְנִי. Luzzatto, in his list of Pajtanim (*Ozar Tob*, 1880, p. 64), found the acrostic פִּחְחָר; should it be פִּכְחָר?

584^b. פִּכְחָר (אֶל־פִּכְחָר)? Moses b. Israel ibn al-F. . . ? (MS. Bodl., Neub. 219).

? 585. פִּלָּאגִי *Falagi* (Zedner, p. 248, but פִּלָּאגִי *Palagi*, p. 625), whether *Faludji* (from *Faludj*, apoplexed?); *Palaggi* (*Revue des Ét. Juives*, XXI, 303, XXII, 80, and so *Hebr. Bibliogr.*, V, 60, n. 615).

? 586. פִּלָּאט, or פִּלָּט, or פִּלָּט, *var. lectio* בִּילָאָה, Josef ibn "Plut" (Zunz, *Ritus*, p. 26: see also *Catal. Bodl.*, p. 1908), Josef ibn Zaddik, in *Med. Jew. Chron.*, I, 94; Conforte, f. 8 b; Hamagid, 1861, p. 175, Carmoly borrowed from Auerbach; Graetz, VI, 287, introduces the doubtful identification without mentioning his sources. He and Gross, Abraham b. David in *Monatsschrift*, 1873, pp. 3 and 17, transcribe *Pilat*. The rules of Tefillin and Benedictions are inserted in *Pardes*, attributed to Raschi, ed. Warschau, 1870, p. 80, n. 20¹.

¹ Ahron 'E, in the Index of Conforte, is f. 13 בִּשְׁלֵי, which I consider as a corruption of ben שִׁשְׁלֵי; see *Catal. Bodl.*, pp. 1689 and 2533; *Hist. Litt.*

? 587. פִּלוֹס *Fulus*, Ahron (*Resp.* Simon Duran, III, 88); perhaps an error instead of סִלוֹס? see this article.

? 588. פִּלְיָאָה, ibn פ', ap. Abraham b. David, pp. 69, 71, ed. Neubauer.

589. אֶל־פִּלְכִי (*al-Falaki* (the astrologer; or *Falki*, from the place Falk? *Suj.*, p. 199). זֶעֱרִין (*sic*) b. Chalfon ('Halfun?') *al-F.*, MS. Bodl., Neub. 1462.

590. אֶל־פִּלָּס (*al-Falalas* (Moses, *Catal. Bodl.*, p. 1769, against "Alpalas," even ap. Zedner), but *al-Fallās* ("obolorum venditor," Freytag)?

591. אֶל־פִּנְדִּי (*al-Fandji*? or *Fanadji*, Schemtob (*Resp.* Jakob Berab, f. 24); comp. ibn *al-Fange*, converted Jew, official of the Spanish Čid, whose Arabic chronicle is said to have been the principal source of the history (or legend) of this famous hero (Wolf, I, p. 16, n. 34, hence Delitzsch, *Gesch. d. jüd. Poesie*, p. 56; *Jew. Lit.*, p. 170).

592. אֶל־פִּנְדָּרִי (*al-Fandari* (the source of Alfoundari, ap. M. Franco, *Essai sur Hist. des Isr. de l'Emp. Ottom.*, p. 285, is not given), name of a family of learned men (see *Catal. Bodl.*, p. 732, Chajjim, ap. Jellinek, *Kontres*, p. 13, ob. 1733, seems the junior, *Catal.*, p. 821). Moses A. wrote the MS. of Berlin, n. 232; Abraham b. Elia possessed MS. Berlin, n. 58. *Alphandery* is called a member of the commission of the Athenée Oriental at Algiers, A. 1871. Lyon *Alphanderic* at Avignon, 1558 (*Rev. d. Ét. Juives*, VII, 240); Moses אֶל־פִּנְדָּרִי (in Neubauer's *Catal.*, n. 2129) and Ahron אֶל־פִּנְדָּרִי (ibid., n. 1080, in the year 1716). Moses "Alphandery" was a physician at Avignon, 1506 (*Revue des Ét. J.*, XXXIV, 253). I hardly venture to explain this name. فنديرة and فندير, magna dactylorum portio;—Saxum magnum a latere montis avulsum (Freytag), gives no satisfactory explanation, nor the castle of Derend, the old Ptandari or *Tanandarīs* (*Jahrbücher*, Wien, vol. CVI, p. 63).

593. פִּצְאִיל *Fadhāil* (virtues) is only to be found with *abu*

as a Kunya (see § 2 b, p. 229), especially in Egypt in the twelfth cent.; as Meborach (Mubarak?), contemporary of Jehuda ha-Levi, whom Geiger identifies with Meborach b. Natan הנחב, who lived 1156 (Harkavy, *Meassef Nidd.*, pp. 182, 183, l. 3, and ll. 6 and 3 from bottom), 1167, and still 1181, according to a fragm. of Lewis-Gibson (see Schechter, *J. Q. R.*, IX, 115, 116, l. 7, רופא, p. 117, l. 3; his brother is Sason, misprinted "Yason"). I have formerly adopted this identification (*Hebr. Bibliogr.*, V, 30, comp. IV, 68 and VII, 81), which becomes rather doubtful by the date 1181. an older Meborach b. Natan b. Nisan (?) ha-Levi is questionable, ap. Zunz, *Lit.*, p. 98; Pinsker, *Likk.*, App., pp. 62 (*Pseudo-Salmon*, in the Index, p. 206, read י"ס, and to that passage the objection of Geiger, in *Zeitschr. D. M. G.*, XV, 816) and 139. Abu 'l-F. is perhaps Baruch b. Ahron. Another, ibn al-Nakid, called Muhadsdsib (see above, under נחב n. 316). Another b. Berachja is quoted in the Arabic Rules of killing, which I have collocated in the twelfth cent. (Geiger, *Jüd. Zeitschr.*, I, 315, II, 303), probably composed by Samuel b. Jakob ibn Djam' (Halberstam, *Hebr. Bibliogr.*, VI, 72, XX, 4, XXI, 48; ha-Karmel, III, 215). Abu 'l-F. Benjamin al-Schureiti, ob. 1207-8 (*Hebr. Bibliogr.*, XVI, 110).

594. פִּצְצִיָּה *Fudhidha* (perhaps to be derived from فِضَّة *silver*, not from فضيض *fragment*?), Amram b. (ibn) F., about 1620 (*Catal. Bodl.*, p. 2460; MS. Bodl., Neub. 2000⁴).

595. פִּצְצִל *Fadhl* (excellence), also with the article *al*, a common proper name among the Arabs I have not yet met with among the Jews. F. b. Bishr, ap. *Hagi Khalfa*, VII, 1067, n. 2546, is certainly an error instead of Sahl (see סהל); but I found the composition *Fadhl Allah al-Scharabati al-Firuzi* (MS. Berlin 246).

Abu 'l-Fadhl, a common Kunya with the Arabs, probably at first that of the father of a real son named F., is not wanting with Jews, although we could not exhibit directly a person with that proper name. The Kunya is that of the

old Karaïte Salomo ha-Nasi, not abu אלפאצל (see MS. Berlin 200, *Catal.*, Abth. 2, p. 48, confirmed by David al-Hitī, *J. Q. R.*, IX, 424, 440). Other instances are: abu al-F. ben . . . אלפ, in a fragment of Mr. Adler; abu 'l-F. b. Natan (Harkavy, *Meassef Nidd.*, p. 183, l. 11 from bottom; the word אלמסתחעטל after this Kunya, and after the following name Hillel, seems not to designate "called," but "*adhibitus*," taken to witness?); abu 'l-F. אלצירפי (Harkavy, l. c., 183, l. 2 and l. 4 from bottom; צינפי, l. 14, is a printer's error); abu 'l-F. Da'ud b. Suleiman, the Karaïte (ob. 1161), see under סריר.

596. פצלחן *Fadhlan*, a diminutive of Fadhī? Ibn F. under Radhi Billah (934-39), *Journ. Asiat.*, XVIII, 458.

596^b. פצק ? Mordechai (MS. Bodl., Neub. 1193).

597. פראנני (אלפראנני), less correct פארנני and פאראנני *Farandji* (French, European), a by-name which does not imply the same family, for instance, Chajjim (*Resp.* Ascher b. Jechiel, 86¹⁵); Josef b. Jehuda (Zedner, Alfrangi); Moses (Conforte, f. 28); Abraham b. Salomo (*Med. Jew. Chron.*, I, 107; Sambari, *ibid.*, p. 140, 161).

598. פראר, probably فزار *Farrar* (fugitive), Spanish: *Ferrer*, Abraham and David, see Kayserling, *Biblioteca Españ.*, p. 44; about David see the more exact notice ap. Wolf, IV, p. 810, n. 573 c, פארר. Fürst, *Bibl. Jud.*, I, 277, confounds this disputant of H. Broughton (without the proper name) with the Rabbi Ferrer at Tortosa, 1412, whom Graetz, VIII, 125, identifies with Vidal b. Benveniste (but see Kobak's *Hebrew Jeschurun* and *Hebr. Bibliogr.*, XV, 78 and p. vii).

599. פראת *Furath* (sweet water), a physician, the name of whose father is doubtful, شحاتا or شحاتا, in the eighth cent. (see my *Alfarabi*, p. 127; Fihrist, II, 147, n. 16; O'seibia, I, pp. 161-3); Abraham ibn F., a Massoret (*Hebr. Bibliogr.*, XV, 92, l. 3 from bottom).

600. פראד *Faradj* (joy, solace), also אלפרן with the article, and often פראנ, even פאראנ, a proper name, for instance, abu Sa'id F. b. Chisdai (*Catal. Bodl.*, p. 1804); "Rabbi" (ר) F., ap. Simon Duran and Salomo Duran (Zunz, *Ges. Schr.*, II, 28),

but F. ben Salem, the translator at Girgenti (1279), is also called Moses *Farachi* (see the following article). It appears as a family name or a by-name in the following instances. arranged according to the proper name: Astruc or Nastruc (= En-Astruc) F. (*Hebr. Bibliogr.*, XX, 124); En-Bonfos (or Bonafoux) F. of Valencia (*ibid.*); abu 'l-Walid Chijja b. F. (twelfth cent., *ibid.* and above § 12, end, p. 630); David ibn F. (MS. Fischl 40); Isak F. (Conforte, see פרי); Jehuda פאראש (1560, copyist of MS. Bodl., Neub. 1291); Josef al-F. al-Cadro, who effected the expulsion of the Karaïtes from Spain (*Rev. des Ét. Juives*, XIX, 206); ibn אלקברי (אלקרר) ap. Abraham b. David, p. 79; see under פכאר; Simon F. at Larsa (pref. to Chajjim Abulafia b. Jakob, שבות יעקב, printed A. 5494, but 1733).

A composition is F. (not "Farrag") *Allah* b. Raschid Allah (fourteenth cent.? *Archives des Missions scientif.*, 1873, p. 564; on the date see Geiger, *Jüd. Zeitschr.*, XI, 245).

The *Kunya* abu 'l-*Faradj*, whether in reference to a real son F. or to the abstract sense of the word, is very frequent amongst Arabs and Jews, for instance, abu 'l-Faradj Harun b. al-Fardj, quoted by the Karaïte Ali b. Suleiman (Poznański, *Rev. des Ét. Juives*, XXXIII, 215) might be the father and the son of F.; but even if it should be a juxtaposition of the two readings (*ibn* and *abu*) ישועה אהרן is not a "simple translation" (*ibid.*, p. 216, n. 5); abu 'l-F. Hibat (הבֵּה) b. . . . (fragm. of Mr. Adler); the wife (זונה) of abu 'l-F. b. al-M . . . (?) b. אלאואן (another fragm. of Mr. Adler): abu 'l-F., son of Barakât b. Ibrahim b. ארדין or הרין (Harkavy, *Meassef Nidd.*, p. 182); Sit al-Kull, daughter of Beracha, in assistance (במעמד) of her father abu 'l-F. (who is = Beracha? *ibid.*, p. 183); abu 'l-F. Joschija b. Bazzaz (Catal. Neub., p. 642, n. 5) = Rafaja b. Pazzaz; al-'Scheikh abu 'l-F. (*Letters of Maimonides*, f. 20 b, ed. Amst., where פריי is a printer's error); Menachem b. Jehuda b. abu 'l-F. (1232; *ibid.*, f. 38; comp. *Hebr. Bibliogr.*, XX, 124); Nissim (F.) b. Sabbatai אלפראני or אלפראני, possessor of MS. Munich 246, probably the father of Wilhelm Raimond de Moncada (since

1467 a Christian), had another son Samuel abu 'l-F. (mentioned in the same MS.). "Abraham fils de Bolpharaig," or "de Bulfaraide, Bolfoang, Boformat," at Marseilles, 1235-48 (ap. Loeb, *Revue des Ét. Juives*, XVI, 74), is an instructive example of corruptions, each of which alone would hardly be recognized. *Bulfaruchius* is the name of some Jewish physicians in Sicily, mentioned in the documents collected by the brothers Lagumina. It is scarcely necessary to repeat that *Bu* is = *abu*.

600^b. פורידה *Fureidja*? diminutive fem. of Faradj? F. Kohen in a Bodl. MS. (*Magazin für d. Wiss. d. Jud.*, XVII, 228).

601. פֶּאֶרְאֲנִי, פֶּאֶרְנִי, פֶּאֶרְאֲנִי, (אל)פֶּרְנִי, perhaps different family names. Suj. discerns فارجی *Faridji*, a local designation (p. 191), from *Faradji*, derived from the name Faradj, of which we have spoken in the preceding article. For the present purpose it will suffice to enumerate some persons who are designated by one of these names, because the orthography might differ with respect to the same persons or families in different sources.

Chajjim (אלפרנא), twice so in *Resp.* Jehuda b. Ascher, f. 50, n. 51); David (ibid., f. 30, n. 81); Isak b. Abraham (copyist (1477) of MS. Schönblum 112 c); Isak b. Jomtob (Conforte, f. 39 b infra אלפראני בן, but f. 42 b infra פראנ בן; in the Index, f. 50, only Isak אלפאראני!); Isak (b. Menachem?), possessor of a MS. in Cambridge (*Catal.*, I, 12 and 221); Isak of Jerusalem at Tunis (about 1761, Cazés, p. 210); Jakob (Wolf, III, n. 1096 c; comp. Fürst, *Bibl. Jud.*, I, 276); Jomtob (Conforte, f. 39 b) was, A. 1505, at Famaugusta (MS. Coronel, *Catal.*, 1871, n. 10). M. (ר"מ) occurs in שירי זמרה, Livorno, 1878; Nissim, see the preceding article. פרני (b. Nissim?), see my note to MS. Munich 246. *Faraggi* (il Vessillo, 1881, p. 152) is in some way Italianized. *Farchi* (*Rev. des Ét. Juives*, XVIII, 160) is perhaps incorrect for פרהי, which is well known by Esthori, but may be Hebrew.

602. פֶּרְנִן is perhaps the simple form *Faradjun*, and a diminutive of פרנ? It answers to the Hebrew ישועה (Wolf,

I, pref. pp. 36 and 39, n. 139, "*Pargon*;" and Zunz, *Ges. Schr.*, II, 54, "*Fargun*"). It is probably different from *فريغون* (Jesaia ben, Casiri, *Bibl. Arab.*, I, 380); see under *שעיא*.

603. *פֶּרְגוּשׁ* "Moses Pargus" (*פֶּרְגוּס*), Wolf, III, p. 805, n. 1629 b, MS. Bodl., Neub. 2248, in the Index, p. 959, M. "*Fargos*"; comp. Jakob of the [biblical] family *פרעש* (sixteenth cent., Catal. Michael, n. 793, the particulars are not given in Catal. Neub., n. 722), and *פרעש* as a patriarch, ap. Zunz, notes to Benjamin of Tudela, II, p. 8 infra.

603^b. *פֶּרֶחַ* *Faru'h* (merry), Abraham b. Salomo ibn F. (MS. Bodl., Neub. 200; *פֶּחַח* in Add.: "perhaps *פֶּרֶחַ*," and so positively in the Index, p. 1065. Perhaps there is some connexion between this name and *ר' פֶּרַח בֶּן אֶסְמַעְאֵל*, in a fragm. of Mr. Adler? or is that = *פֶּרַחיה*?

604. *פֶּרְחֻן* *Far'hun* (serene?), probably originally a proper name, for instance, in *Resp.* of Josef ibn Megas, n. 152, and perhaps Jehuda ben F. in a letter of Maimonides (Munk, *Notice sur Joseph b. Jeh.*, p. 68; comp. ibn F., ap. Ahlwardt, *Catal.*, VII, 681, n. 8796, and ibn abi Far'han, ap. *H. Kh.*, VII, 1072, n. 2704). The philologist Salomo b. Abraham, vulgo ibn *Parchon* (*Catal. Bodl.*, p. 2384), might have got this by-name from an ancestor.

605. *פֶּרִיכָה*? *فُريخة* *Fureikha* (offspring, little bird?), Nissim (Sambari, p. 159).

606. *פֶּרְקָן* *Furkan* (distinction, separation), in the sense of salvation, answering to the Hebrew *ישועה*; the name of an old Karaïtic author.

607. *פֶּשָׁא*, also *בִּשְׂיָא* (not *בִּשְׂא*), *Pascha*, properly a Turkish name, and as far as I know only occurring with Karaïtes; see the instances collected in a special small article in *Monats-schrift f. d. Gesch. u. Wiss. d. Jud.*, 1882, pp. 330-32, and *Die hebr. Übersetz.*, p. 946, n. 30 b.

608. *פֶּשָׁאד*? ibn "*Fuscha*" Isak b. Jehuda Gerundi (Geiger, *Wiss. Zeitschr.*, V, 404, 478; Zunz, *Lit.*, p. 481, comp. *Jeschurun* (Hebrew), VII, 38). Should it be = *فساد*?

609. *פֶּתוּחַ* ibn, abu Man'sur, *Futu'h*? (*prima veris pluvia*?)

610. פָּתָה *Fath* (help, victory), *abu 'l-Fat'h*, a Kunya occurring in the twelfth cent.; Elasar b. Azhar perhaps = ben Zagura (*Catal. Bodl.*, p. 1810; Zunz, *Ges. Schr.*, II, 28: Abulfatah, and accordingly to be corrected Graetz, VI, 123); ibn al-Ba'sri, uncle of Samuel ibn Abbas (Güdemann, *Gesch. d. Unterrichtsw.*, 1873, p. 40; M. Schreiner, *Monatsschr.*, 1898, p. 125).

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611. צֶאֱבֵעַ 'Sabi' ? (List of subscr.), perhaps = صابغ 'Sabig (dyer)?

612. (אֶל)צֶאֱהִירִי *al-Dhahiri* ? (from a place in Yemen?¹); it might as well be an inexact orthography of the Arabic الظاهري² (with respect to a sect mentioned by Suj., p. 171, Suppl., p. 196). There is Ja'hja, author of hymns (MS. Berlin, n. 182, *Catal.*, Abth. 2, p. 25 note, p. 26, col. 2; MS. Bodl., Neub. 2377, An. 40; אֲוִיר מֵאִיר, p. 11, n. 50: ben בעיר!); Sacharja b. Sa'adja (קִיבֹּץ עַל יָד, V, 11); Sa'id (MS. Berlin 148⁵, l. c., p. 28, col. 2).

613. (אֶל)צֶאֱיִי *Sâigh* (goldsmith, Hebr. צוֹרֵף), Josef, Moses, Salomo, Samuel (see *Die hebr. Übersetz.*, p. 356, n. 732, mentioned occasionally, about a Mahometan author).

614. צֶאֱלִי *'Sali'h* (honest, upright, *adj.*), צֶלֶה *'Sali'h* (*nom. pr.*). This distinction seems to have vanished among the Jews, and both have become by-names. I shall therefore make no division between them here; indeed, even the distinction of the persons requires a more special inquisition than I am able to undertake, wanting the books from which I have extracted my notices at different times.

'Sâli'h is the name of at least one author of hymns, not mentioned by Zunz, probably because of his recent date. His acrostichon is to be found in the פּוֹמִינִים, ed. Calcutta,

¹ Neubauer, *Catal.*, p. 983 (Family names), "Al-Dhahâri," I cannot guess why.

² On the vulgar pronunciation of ض = ط, see Hen. Lammeus, S. J., *Remarques sur les mots français dérivés de l'Arabe*, Beyrouth, 1890, p. xxiv.

f. 37 b (at the end מצליח?), and f. 40^b, n. 114 b and 117, then f. 83, n. 280, צאלה יוסף מצליח ובנו הר' נסים ז"ל. (I do not know whether the same pieces are to be found in the lithographed edition, Bombay, 1856, ap. Zedner, p. 455.) Another hymn in MS. Halberstam 384, rite of Yemen, is signed 'S. ibn Ja'hja. In Yemen we find also Ja'hja 'S., author of a Massoretic treatise, MS. Ginsburg (*J. Q. R.*, III, 612), and Ja'hja b. Jakob and Ja'hja b. Josef, authors of rules of Schechita (MS. Bodl., Neub. 2370). Abraham was the father of an anonymous son, possessor (1410) of MS. München, formerly Hebr. 104, now Arab. 811 a (Aumer, *Nachtrag to the Catal. of Or. MSS.*, 1875, p. 163, n. 969 a). Abraham b. Sabbatai of Patras, 1599-1606 (*Catal. Bodl.*, p. 2833, n. 7759); Chajjim, a Kabbalist, probably, too, in Yemen (MS. Berlin 181, Abth. 2, p. 23 at the end); Moses Chajjim of Jerusalem (1665; *Catal. Bodl.*, p. 3010, n. 8965). צלח b. Bahlul, of the great Synhedrin at Kairowan (*Resp.*, ed. Harkavy, n. 48).

615. צאפי 'Safi (pure), Obadja Kohen, possessor of MS. Berlin 200. אלהים אלצאפי (the clear sage) is a by-name of the Karaïtic physician Jefet b. David, called ben Zair (about 1320-40? *Die hebr. Übersetz.*, p. 943).

616. צבאה, perhaps 'Subba'h (fine)? Isak (1596) and another (1654? *Hebr. Bibliogr.*, XVI, 60, and approbation to מניד מישרים, ed. 1654); comp. סבה.

617. צבדי (אל) see מעוזה (MS. Berlin, n. 115).

618. צבני (also בני הצבן), a Karaïtic family (see the quotations in *Die hebr. Übersetz.*, p. 451 [corrected p. xxviii] and p. 947). In Suj., p. 165, I find only ضباني.

619. צבעון 'Sab'un? (List of subscr., "Sabon," Zedner; comp. 'Sab'uni, *H. Kh.*, VII, 1201, n. 7521).

? 620. צבתיא, Josef b. (ibn) . . . ; see David al-Hitî (*J. Q. R.*, IX, 435, 442 note 1). Mr. Margoliouth suggests the identity with שבתי, which transformation is without analogy; indeed, the name Sabbatai itself is hardly to be met with among the Karaïtes; at least, I cannot recollect to have found it,

except in the epitaph of Sabbatai Donnolo, which I have shown to be forged by Firkowitsch, and the very name strengthens my arguments. The author of hymns, the physician Sabbatai b. Kaleb, whom even Zunz (*Lit.*, p. 382) considers as a Karaïte, might have been a Rabbanite (comp. Pinsker, App., pp. 128, 138, 146).

620^b. צַגִּיר 'Sagîr (minor, junior) has become a Karaïte family name (MS. Berlin 198, Abraham, &c., הַנְּרִיעִים בֵּית ה' צַגִּיר, and it is probable that Jefet ben צַעִיר (Arab. צַגִּיר) does not mean "son of Zair," which does not occur elsewhere as a proper name.

621. צִרִּיק, as a proper name, may be the Hebrew *Zaddik* (justus; see *Catal. Bodl.*, p. 1541; *Hebr. Bibliogr.*, V, 132; comp. Josef = justus, Jost, *Rev. des Ét. Juives*, XIX, 81, XX, 140, XXI, 318; in Harkavy, Index of *Resp.*, p. 407, sub Josef b. Just, read pp. 322, 385, 393), but in connexion with Arabic names, for instance, abu Omar Jusuf b. (ibn) 'צ, might be the Arabic 'Siddik (*Catal. Bodl.*, l. c., and Add.; *Catal. Lugd.*, pp. 123, 419, n. 2). The derivation of the proper name from צִרוּק (Frumkin, אֲוִי שְׂמוּאֵל, p. 42) is very improbable. "Justof Missin" at Candia, 1389 (*Revue des Ét. Juives*, XXVI, 201), is Jusuf = Joseph?

? 622. צַהֵל 'Sahl (hoar? neighing?), Isak ibn 'S. (*Cata'*, Pinsker, p. 36, n. 35 = p. 45, n. 49, the same who died at Cairo, Tebet 26, 5484).

? 623. צַהֵלֶן, vulgo *Zahalon*, perhaps a diminutive of צַהֵל? (Zedner, p. 761, Tsahalon) family name.

[צַהֵרֶן, misprint ap. Neub. 385, see under מִרְחֶבָה *.]

623^b. צַהִיר? abu Kathir כְּתִיר (Fragm. of Mr. Adler).

624. צַוָּאן (אַל) 'Sawan or Sawwan? (custos?), see under פֶּרַן (abu 'l-).

625. צוֹלְמָאנָה 'Sultana, an incorrect orthography instead of סִלְמָאנָה. On the substitution of צ for ס in the Magrab see the quotations in the *Monatsschr. f. d. Gesch. u. Wiss. d. Jud.*, 1898, p. 432, and comp. above n. 612.

? 626. צוֹף (the old Hebrew proper name was out of use;

صوف 'Suf is wool, صوف 'Sawif, woollen, both not very likely the name of a family); Samuel al-Maridi ben 'S. is mentioned by Abraham Bedarschi (חרב המחרפכת), ver. 144); Abraham b. 'S. b. Samuel (sixteenth cent.? MS. Carmoly 75^b).

626^b. צופאן 'Sufan? Baruch (MS. Bodl., Neub. 347).

626^c. צופי 'Sufi ha-Levi (MS. of Mr. Adler, *J. Q. R.*, X, 608, separ. ed., p. 29) is a proper name?

? 627. צור (and אבנצור in the list of subscr.), Jakob b. Reuben ibn צ' (MS. Berlin 54, and D. Kaufmann in a recent article which I have not yet noted exactly); Salomo b. Moses Rafael ibn Z. (MS. Bodl., Neub. 10).

628. (ציאח, ציאה, or אל'ציאה) al-'Sajja'h (= صايح praeco publicus = Hebr. חזן?), Elia (Sambari, p. 152); Josef ben Abraham ibn al-'S. (differently spelt), correspondent of Josef Karo (Conforte, f. 32 b, 33; Sambari, f. 153; Wolf, III, p. 379, n. 858 c; Resp. Abkat Rochel, ed. Lips., 1859, f. 12, n. 10).

? 629. (אל'ציאני) מדרש is not a title of the Comm. of Abraham b. Salomo, as Kohut (*Light of Shade*, p. 7) misunderstood my notice in *Hebr. Bibliogr.*, XIX, 132; Midrash is = Bet ha-Midrash, a college or school called after a family, or a person, or a place.

629^b. (אל'ציחי) Ja'hja b. Da'ud al-'S . . . ? (MS. Bodl., Neub. 2328).

630. ציאר? List of subscr.

631. (אל'ציירפי) al-'Se'irafi (gold-merchant? Suj., p. 164, not in Freytag), perhaps the Hebrew צורף? an Arabic by-name (see *H. Kh.*, VII, 1210, n. 7869-81, and under Ahmed, n. 1010, the same as 1011! Ali, n. 1371, and under Sirafi, p. 1131, n. 8527-8!); see under סח (סחאן) and פצל. Abu 'l-Husein al-'Halabi al-S. (Fragm. of Mr. Adler).

632. צלבני *Tschelebi* (Turkish), see גלבי.

633. צלה, see under צאלה. צלה אלדין (for צלאה) 'Sala'h al-Din (vulgo, *Saladin*) occurs as a Tartar name in the *Catal. of the Hebrew MSS. in the Royal Library of St.*

Petersburg, by Harkavy and Strack, I, p. 44; but סלח רין, *ibid.*, p. 287, of the tenth cent., is more than suspected.

633^b. צלמאנה, צלמאן, see סלמאן, &c.

634. צמארי? probably from a place in Yemen. In the Index of the *Catal. of the Berlin MSS.* (Abth. 2, p. 170) I have suggested the identity with זמארי? (see this article).

? 635. צערר? List of subser.; perhaps to be corrected צורר, which occurs repeatedly as a by-name in that list and whose origin is doubtful. *Catal. Bodl.*, p. 2126, Rafael, . . . Zeror. and Zedner, p. 766, Tseror; Fürst, III, 545, Zaror, because of the obsolete nom. pr. 1 Sam. ix. 1; "Serour," Bacher (*Rev. des Ét. Juives*, XXXII, 151). Should it be the Arabic ضرور? Or is it the Hebrew צעיר? Besides the Karaïte Jefet b. צ', there is the physician Abraham b. צ' (MS. Bodl., Neub. 2424¹⁴).

635^b. צערי (?), Moses Levi (MS. Bodl., Neub. 1189).

? 636. צפינ (comp. ספינ), 'Sfedj, Zedner, p. 692; 'Sfez (!), Abraham, David, Joshua, Samuel (Cazés, p. 353); Samuel and Jeschua in שובה ישראל, by Jehuda Djarmun (1886).

637. צפיה 'Safijja (pure, sincere, select), name of the wife of Karam b. Abraham, called (ידיע) lamp of Chanukka ¹ סראג אלחנוכה.

? 638. צקבל, Salomo ibn 'S . . . ? an old poet (Schorr. *he-Chaluz*, III, 154); perhaps a Spanish name . . . *val*?

639. צקלי, comp. סקלי.

640. צרמון *Dharmun*? (List of subser., also דרמון, Zedner, p. 209, Dharmon; Fürst, III, 345, Zarmon).

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641. קבסי, קאבסי *Kábisi* (of Kabis in Africa, Suj., p. 201, Kaisarani, p. 117, "Kafsa," ap. Poznański, *J. Q. R.*, X, 154, Gabés, ap. Cazés, *Revue des Ét. Juives*, XX, 853), Abraham (about 829, Harkavy, *Resp.*, p. 369, which is to be added

¹ The family name צפרי is not Arabic; but the derivation from *Ceprano* (Berliner and Vogelstein und Rieger, I, 299, comp. Abraham Z. of Corfu, *J. Q. R.*, IX, 162) is to be doubted.

in the Index, p. 400, under Abraham b. Moses b. *Djami*); comp. Moses (רבה the elder?) b. Djami of Kabis, ap. Hark., l. c., p. 410, and Moses b. Samuel בר (so) Djami, *ibid.* Djami is here a proper name, as Harkavy, p. 403, justly observes; hence our n. 109 (p. 514) is partly to be completed. Wolf, I, n. 143, Kabsi; Carmoly (*Israel. Annalen*, III, 304), Kabassi. Comp. Moses b. Isak b. קאביש Majorki, physician? (MS. Bodl., Neub. 867).

641. קאבני (אל)קאבני, see under קבני.

642. קאדום, Daniel b. Salomo, named ben *Kadus*, owned MS. Bodl. Uri 329, according to Gagnier, ap. Wolf, IV, p. 863, Neub. n. 266 gives קדום.

643. קאהויא? *Kakwijja* (derived from قهوه *Caffe*?), Ahron b. (ibn?) K. of Algiers (Jellinek, *Kontres*, p. 4).

644. קאטייה? see under סמכרי.

645. קאייא? see under שערה.

[קאיל is not the Arabic كآل, but the name of a place (according to a note of D. Cassel, which I cannot find now). Caylli, Caylus, ap. Gross, *Gallia*, p. 540 = *Revue des Ét. Juives*, XXII, 270 (Cail 1273); Zunz, *Zur Gesch.*, 475, *Lit.*, p. 489, where A. 1285 is to be corrected 1385 (see *Resp. Is. de Latas*, p. 101, Halberstam, *Hamagid*, 1875, p. 95).]

646. קאים (אל) *al-Kā'im* (administrator, &c., originally a by-name, then a proper name); Moses ben Schemaja al-K., Zedner, p. 43.

[קאסם *Kasim*, abu 'l-K., the well-known Kunya of Muhammed himself, is prohibited to non-Muslims; Nawawi quoted by Goldziher, *Zeitschr. D. M. G.*, LI, 263.]

? 647. קאעיה (אל) *Sa'id*, MS. Bodl., Neub. 1242, is a strange name, perhaps to be read אלקאעד? *al-Kā'id*, title of the head of the Jews in Tunis (Cazés, *Essai sur l'hist. des Israélites de Tunis*, Paris, 1889, p. 109); the Caïd Josef Schamama, 1855 (*ibid.*, p. 149); but Abraham aben *Caydo* occurs 1484 (*Rev. des Ét. Juives*, XXII, 103).

648. קאף (אל) *Isak b. Samnob b. Jehuda קאף* and his brother Abraham, Abraham b. Jehuda b. Samuel and Abraham

b. Isak (*Resp. Sal. Aderet*, n. 415-17), Na'sr Allah ibn al-K., MS. Bodl., Neub. 1977 (comp. *H. Kh.*, VII, 1118, n. 4454); Akahja of K. (*Resp. Jehuda b. Ascher*, n. 17), comp. Frensdorf, pref. to Moses Nakdan, p. 4, and against him *Handbuch*, p. 95; *Zusätze*, p. 453; קאפא, *Catal. Bodl.*, p. cxv.

649. קארא Kara, abu K. Abraham (בית יעקב by Abraham Jechiel, 1792), Simson b. Gabriel, 1860 (*Zedner*, p. 34).

650. קבול? Salomo b. Moses (?), MS. Bodl., Neub. 2044. I have noted b. Menachem קבולי Kabuli (comp. *H. Kh.*, VII, 1118, n. 4431), *Catal. Bodl.*, p. 2360; comp. Conforte, f. 33.

קאבסי, see קאבסי.

651. קאבי (אלקאבי), קאבי (אלקאבי), קאבי (אלקאבי) al-Kābi's (alacrious, agile), Moses b. al-Kabi (Resp. Isak b. Scheschet, 474); Salomo (*Catal. Bodl.*, p. 2279); Zunz (*Lit.*, 725); Abraham אלקאבי (*Catal. Bodl.*, p. 2817, n. 7643); Abraham b. 'Ajjid (*ibid.*, p. 2953, n. 8583).

652. קאדי (אלקאדי), Salomo (*Resp. Jehuda b. Ascher*, f. 26, n. 76), perhaps to be corrected אלקאדי al-Kadîr (the mighty), quoted in MS. Bodl., Neub. 1001 (see Add., p. 1155); or אלקאדי al-Kuduri (Suj., p. 204, Suppl., p. 183)?

653. קאטי (אלקאטי) al-Kuti or Kothi (the Goth?), Chefez, quoted by Gabirol (*Hebr. Übersetz.*, p. 382). The different reading אלפאטי, arising from the likeness of the two Arabic letters ط and ف, is, according to Suj., p. 200, al-Fuwati, a merchant of فوط (plur. of فوط), striped cloth (brought from India), Freytag, III, 381.

קאמסי, see קאמסי.

654. קאסטאניני, rarely קאסטאניני, Constantini (of Constantine in Africa, not of Constantinople¹, as Wolf and De Rossi believe it, nor of a little town in Spain, as Carmoly, *Hist. des Méd.*, p. 72, pretends; see *Catal. MSS. h. Lugd. Bat.*, p. 259; *Hebr. Bibliogr.*, XI, 41, XII, 108, XV, 38, 110). It

¹ The Arabic القسطنطيني al-Kosantini, denotes a man of Constantinople or of Constantine (Suj., p. 207, Suppl., p. 185; comp. Casiri, I, 344, *Catal. of the Arab. MSS. of the Brit. Mus.*, p. 391, n. 867). Recent Karaïtic authors designate by קאדיני Kudini, a man of Constantinople.

occurs at Jerusalem and Aleppo about 1160-70. We do not know whether the different persons called al-C. belong to one family or more than one. I have promised in the journal *Il Vessillo* a list of all the persons known by this name (and have noted nearly thirty). Some years ago I was requested by a member of the family Alconstantini, settled at a place in Italy, to execute my promise, which I shall do in a note appended to the present list, not to extend this article out of proportion to the others.

קוריש, see קוריש.

655. אלקורסונו (אל) *al-Corsono* or *al-Carsi*, Jakob b. abi Abraham Isak, Arabic author and translator (1376; *Die hebr. Übersetz.*, p. 596). The name seems to be of Arabic origin, but transformed into Spanish.

? 656. קזאני *Kazani* or *Casani*, Anatoli (= Serachja), a poet, perhaps the author of the anonymous רמח חן (*Catal. Bodl.*, p. 2591 infra, *Il Mosè*, 1879, p. 415, translated into German by Grünwald, *Studien und Kritiken*, I, 143; *Die hebr. Übersetz.*, p. 427). In the Index of Neubauer's *Bodleian Catalogue*, p. 980, "Zerahiah hal-Levi Gazanif (!), supposed author of רמח חן, q. v."; but under this title, p. 1023, no MS. is mentioned attributed to such an author. Gazanif is probably an error of the press; Samuel "Cazano," at Venice, A. 1607 (*Rev. des Ét. Juives*, XXIII, 142, not mentioned by Mortara, *Indice*, p. 18).

657. אלקטאן (אל) *al-Kattan* (cotton-merchant, Suj., p. 209), Musa (MS. Hamb. 69 B, *Catal.*, p. 9); Ahron b. Salomo called K. (MS. Bodl., Neub. 594).

657^b. קיומה? Josef b. قيوما (Mas'udi, *Kitab al-Tanbih*, *Biblioth. géogr. Arab.*, ed. de Goeje, VIII, 114, I owe this quotation to Dr. Poznański) is a strange name, perhaps Syriac?

658. קירא, this by-name of Simon, author of *Halachot Gedolot*, has been explained generally by "Cairo," which, however, is in Arabic قاهرة. Various recent explanations, as *Kajjâr* (pitch-maker, Suj., p. 215, or pitch-dealer, see *Hebr. Bibliogr.*, XIX, 71), are not satisfactory.

659. $\overline{\text{אלקים}}$ (אלקים), List of subscr.; "Kayam," Zedner; perhaps $\overline{\text{كجيم}}$ *Kajjim*? Suj., p. 212 (standing, persevering).

660. $\overline{\text{אלקיס}}$ al-*Keisi*, Abraham b. Saadia and Josef b. Secharja (MS. Berlin 89 and 148, I, p. 61, and II, p. 8 b), connected with בני קים, hence not al-Keis in Egypt (both ap. Suj., p. 215); the Geographical Register, II, p. 171, is to be corrected accordingly.

? 661. $\overline{\text{קירמי}}$ *Kirimi* (of Crimea), Abraham (1358; MS. Bodl., Neub. 2343), Simcha b. Salomo (ibid., 2353); comp. Deinard, *Massa Krim*, p. 178.

? 662. $\overline{\text{קלטי}}$ *Kilti*? or *Kelti*? Josef b. Moses, a Greek about the end of the fourteenth cent. (*Die hebr. Übersetz.*, p. 499).

663. $\overline{\text{אלקלעי}}$ al-*Kala'i* (that is, of al-*Kala'a*, a castle on a separate mount, Suj., p. 211, Suppl., p. 287; D'Herbelot, III, 43, ed. Germ., s. v. Khelai). Sujuti mentions places called so in India and Yemen; but a Jewish family derives its name from קלעא איוב (Calatayud, properly K. Ajub) in Spain, and the Karaites have their Kala'a in Crimea. This name gives, therefore, no evidence of any family relation. But we know some learned men belonging to a family *Kala'i* (without article) of Spanish extract. Of this family are the authors or editors mentioned in the bibliographical standard works, namely, Baruch b. Salomo, Mordechai b. Salomo, Moses b. Mattilja b. Samuel (*Catal. Bodl.*, p. 3002, n. 3902), Salomo b. Samuel (Wolf, III, n. 1964 b), Samuel b. Moses, and perhaps Leon (Jellinek, *Kontres*, p. 30): Abraham (MS. Bodl., Neub. 820).

Of the name *al-Kalai* I mention, without research of the respective relation, Jehuda b. Salomo (died October, 1878, Zedner, p. 43; *Hebr. Bibliogr.*, I, 28, V, 86, VII, 81)¹, Josef $\overline{\text{אלקאלאי}}$ (*sic*; Wolf, III, p. 842; *Catal. Bodl.*, p. 2948, n. 8582), and Levi b. Jakob (*Resp.*, ed. by Harkavy, in the Register,

¹ Probably also Jehuda *Alchelai*, author of a Latin Epistola addressed to David de Pomis, and printed in *De medico hebr.* of David, not אלהי, as Wolf, III, p. 293, transcribes this name (see *Monatsschr.*, 1898, p. 263). Quite different is חלאי, above, n. 204, where read *Hebr. Bibliogr.*, XIII.

p. 409, only לוי, and wanted p. 413)¹. Josef b. Jakob Kalai, called כרפאן (*Kerem Chemed*, IV, 38, ערפאן in *Ozar Tob*, 1883, p. 19), see Zunz, *Lit.*, p. 339, against Pinsker (read "p. 52," not 58), who made him a Karaïte, is perhaps of the Spanish family mentioned above. The Hebrew printers at Pressburg, Löwy and "Alkalay," spell the name אלקלאי.

664. קמחי? *Kam'hi*. Whether the name of this celebrated family (see the article of P. F. Frankl in the *Realencyklopaedie* of Ersch und Gruber, section II, vol. XXXVI, p. 54) is the Hebrew *Kim'hi*, or the Arabic *Kam'hi* (of wheat, in a Hebrew pun החמי; comp. القمحی, ap. Nicoll, *Catal.*, p. 568), is not yet proved. B. Felsenthal has given a summary of the arguments *pro* and *con* in a special article (Kohut, *Semitic Studies*, p. 126). His argument for Kimchi, in a rhyme of Immanuel (with שמחי, p. 129), is indeed not decisive for the first vowel, the rhyme consisting in the final one; besides that, the pronunciation of the Roman poet about 1300–1320 is no sufficient testimonial for the Spanish name of the twelfth cent. Salama b. Josef קמחה occurs in a fragm. of Mr. Adler.

665. אלקמסי (or) קומסי *al-Kumsi* or *Kumasi* (Suj., p. 214, Suppl., p. 189)², abu Suleiman Daud, a Karaïtic author, obit. 334 H. (Poznański, *J. Q. R.*, VIII, 681); Daniel b. Moses Damagani, another Karaïte (*ibid.*; Harkavy and Poznański pronounce *Kumisi*).

666. קנבור? *Kanbur*? Harun K. (Kohut, *Light of Shade*, p. 19; Suj., pp. 212, 213, has only قنبرى and قنبارى).

667. אלקנטרי *Alkantari* (from a place al-Kantara; there are many places enumerated by Sujuti, p. 213, Suppl. 189, amongst which *Alcantara* in Spain is probably meant in

¹ The article of Mr. Harkavy, "Ein bis jetzt unbekanntes Werk über Astronomie aus der Epoche der Gaonim, Rab bar Levi" (in *Israel. Monatsschr.*, Beilage zur Presse, 1887, n. 5), did not get directly to my knowledge, only by a quotation.

² Makrizi, *Tanbihat*, ed. de Goeje (*Bibl. geogr. arab.*, VIII, 213), spells القومسى (var. I. القرمى). Comp. *Die hebr. Übersetz.*, p. 378. David al-Hiti spells קימצי (*Zeitschr. f. Hebr. Bibliogr.*, II, 79).

our instance), Moses al-K. Sefaradi (Spaniard) at Pesaro (end of 1422), MS. Vat. 339.

668. $\overline{\text{מל'קני}}$? List of subscr.; Suj., p. 213, Suppl., p. 189, has *al-Kunni*, but I am not able to verify the identity with the Hebrew.

669. $\overline{\text{קסטאר}}$ *Kastar* or $\overline{\text{סקטאר}}$ *Sakatar* (not *Kaftar*, as Leclerc, *Hist.*, I, 548, has it; and from him Loeb in the *Magazin*, VII, 104; Aug. Müller in the *Lesarten* to his edition of ibn abi O'seibia, p. 43, to II, 51, does not give the various readings). Ishak ibn K. is the same as Isak ibn $\overline{\text{ישש}}$, physician and philologist of the eleventh cent., which I have demonstrated in the *Zeitschr. D. M. G.*, IX, 838; see also *Hebr. Bibliogr.*, XX, 9; Bacher in Winter u. Wünsche, *Die jüd. Lit.*, II, 183, 262, 328.

669^b. $\overline{\text{קסי}}$ or $\overline{\text{קסם}}$? *Kasis* (senior, presbyter)? Abraham (*Resp. Jehuda b. Ascher*, f. 8 b, see f. 60).

? 670. $\overline{\text{פסוס}}$? Josef b. Moses b. K. in a *Resp.* (Toledo, 1213, Peer ha-Dor, n. 211), is perhaps a Spanish name?

? 671. $\overline{\text{קפרן}}$ *Capron*? Isak ibn C. quoted b. Moses ibn Ezra (Geiger's *Jüd. Zeitschr.*, I, 238; *Hebr. Bibliogr.*, X, 82; N. Brüll's *Jahrb.*, I, 225). The name seems to be originally a Spanish one.

671^b. $\overline{\text{קצאח}}$ *Kadhdhâdh*? Elia b. Jehuda (MS. Bodl., Neub. 400).

672. $\overline{\text{קצבי}}$ *Ka'sabi*? List of subscr.; Josef "Katzbi," Wolf, III, p. 424, n. 967 c; "Kazbi," Fürst, II, 181; "Katsabi," Zedner, p. 355; his father was Nissim.

673. $\overline{\text{קצ'}}$ *Ka'sif* (of different signification), a by-name of $\overline{\text{נצר אללה}}$, &c., see this article (Neub., n. 1461).

674. $\overline{\text{אל'קציר}}$ *al-Ka'sir* (the short?), Ja'hja b. al-K., quoted by Charisi, see יח"י.

675. $\overline{\text{קרא}}$ *Kara* is the Arabic form of the Hebrew $\overline{\text{קראי}}$ (*Karaïte*): the full form $\overline{\text{קראי}}$ is in Hebrew characters impossible.

675^b. $\overline{\text{אל'קרדו}}$? Moses b. Isak (MS. Bodl., Neub. 128).

676. אל־קַרְוִי *al-Karawi* (of Kairuwan, Suj., p. 206, Suppl., p. 185), Abraham (*Resp.* Simon Duran, II, 96, 97).

677. קִרְטֻבִּי *Kurtubi*, mostly with the article *al*, that is, of Kurtuba (Cordova). This by-name is especially known by the family of Maimonides, who left this town with his father when very young. Zunz, *Lit.*, p. 500, Abraham Kortabi, read Kurtubi.

678. קִרֵּשׁ *Kureisch* or *Koreisch*, vulgo *Karisch*, Jehuda ibn K., the renowned philologist (tenth cent.). Lebrecht has first restored the correct reading, which has been confirmed by the spelling קורש (corrupted קורא) in Karaïtic sources.

679. קִרְמָסִי, David; for קומסי, see this article.

680. אל־קֶרֶס? Abraham, *Catal. Bodl.*, p. 2817, n. 7644; perhaps אלתרם?

680^b. קִרְקָה? see under סַעִיר (*abu*).

681. אל־קֶרְקִסָּאנִי *al-Karkisani*; the full form is *Karkisijani* (of Circesium, Suj., p. 206, Suppl., p. 184; Hebr. כִּרְכִּמִּישׁ), by-name of a celebrated old Karaïtic author whose name is probably Josef, but according to some MSS. *abu Jusuf Ja'akub* (see § 111, n. 4, p. 621). About some MSS. of the Brit. Mus., see Bacher in *Rev. des Ét. Juives*, XXVI, 310.

682. אל־קַשׁ? *abu Sa'id ibn "al-Kasch"* (Geiger, *Divan des Jehuda ha-Levi*, p. 168; Neub., *Catal.*, p. 649, n. 255, 286, 296).

ר

682^b. רֵאִים, see רֵאִים.

683. אל־רָמָאנָאנִי *al-Ramanani*, Daniel (see Harkavy in his Russian essay, 1894, p. 316).

684. רִאפָּה (رَافَة) ? very commiserating?, Ahron (Jellinek, *Kontres*, p. 5).

685. רַאשִׁלָּה? *Raschila*? *abu Suleiman*, quoted by Moses ibn Ezra, *al-Mu'hadhira*, f. 31 b (*Catal. Bodl.*, p. 1616; *Catal. of the MSS. of Berlin*, Abth. 2, p. 129).

686. אל־רַב *al-Rab* (Hebrew), not *Rabb* (Arab. lord); *ibn*

al-R., son of the master, is not a family name: for instance, abu (?) Ja'hja b. al-R. or Jehuda (see under יה"י, *Kerem Chemed*, IV, 86; Brody in *Festschrift Steinschneider*, Hebr. part, p. 35; Geiger, *Divan d. Jehuda ha-Levi*, p. 89; comp. above, § 14, t. IX, p. 49). I believe it is different from the following אלרבי.

687. אהרן ב. יוסף ב. ר. . . (מאיר ושמש, f. 12, to be supplied in *Catal. Bodl.*, p. 721); *Hebr. Bibliogr.*, XX, 58.

688. רב"ה (perhaps רביה?), List of subscr.

689. אלרבי (אל) *al-Rabbi*, without the article, equally Hebrew and Arabic, with almost the same signification, "my master, my lord"; but with the article it has become a family name (sometimes with the addition of the word *ibn*) perhaps already among the Arabs. Lisan al-Din ibn al-Khatib has an article, "Abd Allah b. Ja'hja, &c., vulgo ibn al-Rabi," so ap. Casiri, II, 101. He was a native of Cordova, and died Schawwal 17, 666 H. (1268).

The brothers, "Abu arrabi" lived (1308) in Spain (*J. Q. R.*, VIII, 492). Ahron b. Gerson al-R. (1420; as Perles has shown, this date is not given ap. Vogelstein und Rieger, l. c., II, 5, 68); Edelmann, *Chemda Gen.*, p. xliii, *Ozar Neckmad*, IV, 178; Vidal b. Salomo ibn al-R. (see the quotations in the *Catal. of the Munich MSS.*, n. 137). Rabbi is no proper name (*Hebr. Bibliogr.*, XI, 135, 136). A. Berliner, in a note to H. Michael, אור החיים, p. 132, tries a chain of superfluous conjectures on this undubious name.

690. רביב *Rabib* (Freytag gives various designations: *servus, educatus, foedere iunctus, rex*) seems to have become a family name. Abu Is'hak b. al-R. (*Catal. Bodl.*, p. 1809) was a contemporary of Jehuda ha-Levi.

691. אלרביב *Rabibi*, List of subscr.

692. רביע *Rabi'*, an old Arabic proper name, as it seems, not adopted by the Jews¹; but the Kunya *abu 'l-R.* is connected, without a conspicuous reason, with the proper name

¹ R. b. abi 'l-Hakaik (ap. Moses ibn Esra al-Mu'hadh., f. 17; *Catal. of Berl. Hebr. MSS.*, Abth. 2, p. 131) is probably a Muslim.

Salomo (see § 12, n. 14, p. 628). Instances are: Salomo b. Abraham ibn Ja'isch (*Die hebr. Übersetz.*, p. 339); Anonymus b. Baruch of Lucena (ap. Moses ibn Ezra, *Catal. Berlin MSS.*, Abth. 2, p. 129); S. ibn Crispin, contemporary of Jehuda ha-Levi (ha-Lebanon, V, 2); S. ibn Gabbai (? *Catal. Bodl.*, p. 1812); S. b. ראש (ap. Moses ibn Ezra, see Brody in *Festschrift Steinschneider*, Hebr. part, p. 35, l. 3); S. b. abi Zakari ha-Kohen (Harkavy, see *Hebr. Bibliogr.*, XX, 108). Comp. also abu Suleiman Rabi' b. Ja'hja, Bishop of Elvira (*Die hebr. Übersetz.*, p. 517).

693. רנן? (perhaps رنل = رجال, comp. Ali ibn abi 'l-Ridjal, in *H. Kh.*, VII, 1036, n. 1374, a cross reference, p. 1199, is wanting, see *Die hebr. Übersetz.*, p. 983), Efraim ibn abi 'l-R... is quoted by Jehuda b. Eliesar al-Mudari (MS. Bodl., Neub. 438, f. 73 b, not mentioned by Zunz in his enumeration of men called Efraim in the Middle Ages, *Lit.*, p. 618). Moses Arragel, with the help of others, translated the Bible into Spanish (De Rossi, *Wörterbuch*, p. 47, wanting in Kayserling, *Bibliot. Esp.*, p. 47). Abraham b. Musa b. abi רנל in Morocco, 1587 (MS. Bodl., Neub. 2334; the two words are to be divided, as in the Index, p. 1065).

694. רננן *Radynun* or *Ragnun*, feminine name (Zunz, *Ges. Schr.*, II, 43).

694^b. רואק? Josef (MS. Bodl., Neub. 1644).

695. רוייא (אל) *al-Rawijja*? Jomtob ibn al-R. (MS. Bodl., Neub. 1433), perhaps instead of ريتة?

696. רונדי *Rundi* or *Rondi* (from Ronda, a castle in Spain; Arab. الرندي, *Suj.*, p. 119), hence probably ארונדי (*ar-Rondi*; the article is either assimilated or ejected), Isak Arondi, or Rondi, not before the end of the fourteenth cent. (*Hebr. Bibliogr.*, XVI, 110) in Provence (wanted in the *Hist. litt. de la France*, t. XXXI; comp. *Catal. Neub.*, p. 671³), and his pupil (p. 673 infra); Moses Arondi in MS. De Rossi 457 (see *Monatsschrift*, 1893, p. 97, where *Hebr. Bibliogr.*, XVI, 111 is a printer's error).

697. רוקש or רוקס? Jehuda b. Benjamin ibn R... composed

a Responsum, MS. (quoted in *Catal. Bodl.*, p. 1895: Mr. E. N. Adler showed me another MS. of the same Resp.); Salomo b. David רוּס at Rome, 1551 (see Vogelstein and Rieger, l. c., p. 429, "Roches" in the Index, p. 454?); comp. David Roches (רוּסא), MS. Berlin, n. 25 (*Catal.*, p. 10).

697^b רִזְק אֱלֹהִים *Rizk Allah* (provision of God; the name occurs in Casiri, I, 436, "Rezcalla"), in a fragm. of Mr. Adler, is perhaps the name of a Muslim.

698. (אֶל)רַחֲבִי *al-Ra'habi*, from رَحْبَة, or رَحْبَة, *wideness, largeness*, which has become a proper name of different places (*Suj.*, p. 115, Suppl., p. 102). From one or two of these places were especially, the Arabic physician Radhi al-Din abu 'l-'Hadjdjad Jusuf, 534-631 H. (died almost 100 years old); O'seibia, II, 192-5; Wustenfeld, *Gesch. d. arab. Aerzte*, n. 223; Leclerc, *Hist.*, II, 163; not Djemaleddin, as Hammer, VII, 553, n. 8425, has it; *H. Kh.*, VII, 1197, n. 7359), and the author of verses about the division of inheritance (edited by W. Jones, 1792, reprinted 1807), whose full name, Muwaffak al-Din Muhammed b. Ahmed, &c., is given by Nicoll, *Catal.*, p. 697; the verses are called الرحبية; *H. Kh.*, VII, 1208, n. 7783, gives but an imperfect notice. An old Karaite abu 'Hatim al-R. is quoted by an Anonymous (*J. Q. R.*, VIII, 699); Jecheskiel b. David R. (not רַבִּי) wrote an epistle on the Jews in Cochin (1767; *Catal. Bodl.*, p. 1271).

699. רַיִי, probably *Rajji* (of رَجَة in Spain, *Suj.*, p. 121), Josef b. Samuel ibn R. (*Catal. Bodl.*, p. 1520, where I proposed the derivation from the name of a place). Jona ibn R. at Constantinople signed the approbation to the edition of the *Resp.* פְּרִי הָאָרֶץ by Israel Meir Misrachi, A. 1727.

700. רֵאִים is the same as رَأِيس (رئيس) *Raïs* (the head, Hebr. ראש)¹, viz. of a congregation; Maimonides is so called, even by the Karaite Barkamani (MS. Firkowitz 625, according

¹ אֶל־רַס *al-Ras* (perhaps = ראש ישיבה) is called the Nagid Samuel (*Catal. Neub.*, p. 644, n. 62 = Sam. b. Chananja, see under כַּנְיָה, N. 355, p. 141. An Arabic special instruction of the Raïs al-Jahud in Egypt is printed in a recent work (Goldziher, *Revue des Études Juives*, XXX, 9, note 2).

to his Catalogue MS.). According to Pinsker, with the Karaïtes the Raïs is the same as הנשיא with the Rabbanites (for instance, David b. Boas is called ha-Nasi and al-R., *Die hebr. Übersetz.*, p. 940). On Salomo ha-Nasi and other conjectures of Pinsker (p. 111), see *Hebr. Bibliogr.*, XIII, 63; *Catal. of the Berlin MSS.*, Abth. 2, p. 108; and above under פאזל. Fürst, *Gesch. des Karäerth.*, III, 79, speaks of a "family al-Reïs" which does not exist. The expression מבית אלריים, ap. Pinsker, App., p. 64 (דרייש, better דרייש, p. 167, see corrections, p. 223), is to be referred to the family of David ha-Nasi. Is Elia Firuz אלדאם, ap. Pinsker, p. 167, l. 9, to be read אלדאם? Abd al-R. (or al-Dâim), see under עבר.

701. אל(אל) רכיצ' al-Rakhi'si, name of a Karaïtic family, to be found stamped by a seal on some MSS. in Leyden (*Catal.*, p. 420, Graetz also has "Rawitzi," *Gesch.*, VIII, 290; רכיצ', ap. Firkowitz, *Abne Sikk.*, p. 250, Neub. 2452, but see Add.). Fürst, *Gesch. des Kar.*, III, notes, p. 29, n. 99, would derive this name from رخمى (?) "der geringe" = צעיר; but this etymology seems to me far-fetched; I must leave it to others to find a better one, perhaps from a place. Members of the same family are probably, Elia b. Jehuda (1548; MS. Bodl., Neub. 2452, wanted in the Index, p. 1079, see above); Jehuda b. Menachem (Gur Arje, perhaps the father of Elia, *Catal. Lugd.*, l. c., MS. Fischl 14 and 53; *Hebr. Bibliogr.*, XVII, 110; *Catal. Bodl.*, p. xxiv and 2361); Josef רביצי, whose letter (1510) is edited by Firkowitz, l. c., p. 209, mentioned A. 1528-9 (see Neubauer, *Aus der Petersb. Biblioth.*, p. 122; *Hebr. Bibliogr.*, XX, 96); Moses (not Manasse) b. Josef בוקי (ibid., l. c.).

702. רמון or רימון? Jamin b. Runmaukh (*Hebr. Bibliogr.*, XVI, 62), Abraham b. Chajjim R. (ibid., XIX, 109); "Rimoc" (Loeb, *Josef Cohen*, pp. 73, 74, and *Rev. des Ét. Juives*, XXI, 147, against Graetz).

703. אל(אל) רמלי al-Ramli (of Ramla, Suj., p. 118; *H. Kh.*, VII, 1198, n. 7382); Israel b. Daniel, an old Karaïte (Poznański, *J. Q. R.*, VIII, 699).

704. $\overline{\text{רפיה}}$ or $\overline{\text{רפא}}$ *Rafâja*? ($\overline{\text{רפאייא}}$ Jechiel, ap. Sambari, p. 156), proper name; Rabbi R. b. $\overline{\text{בוא}}$, see n. 63, p. 134, where read: it occurs; $\overline{\text{בוא}}$ in *Kerem Chemed*, IV, 93, but see Brody in *Festschr. Steinschneider*, Hebr. part, p. 36, ob. 1113 (not 1114, as Zunz, *Ges. Schr.*, II, 29, "Rafia," has it), probably = abu 'l-Faradj Joschia, see under $\overline{\text{פרנ}}$; comp. Catal. Neub., p. 642, n. 1; Abraham b. R., contemporary of Jehuda ha-Levi (*Catal. Bodl.*, p. 1809).

705. $\overline{\text{רצא}}$ *Ridha* (favour), abu 'l-R., by-name (Letter of Maimonides, *Peer ha-Dor*, n. 153); a scholar, in a Fragn. of Mr. Adler, and see $\overline{\text{טיבון}}$; abu 'l-R. al 'Attar, 1155, in Egypt (Harkavy, *Meassef Nidd.*, p. 183), and see $\overline{\text{נעמאן}}$.

706. $\overline{\text{רצאס}}$ (אל) *al-Ra's'sas* (lead-merchant), Hillel b. al-R., 1155, in Egypt (Harkavy, *Meassef Nidd.*, p. 183; on אלמסחעמל, see above, under $\overline{\text{פצל}}$).

706^b. $\overline{\text{רצון}}$ b. Elia (1452, at Aleppo, MS. Bodl., Neub. 613) is either $\overline{\text{رذوان}}$ (*Ridhwan*, delight) itself, or a Hebrew translation of it.

707. $\overline{\text{רצוי}}$ (אל) *al-Radhi* ("gratum habens," Freytag), Abraham b. Obadja ha-Levi, called al-R. (MS. Bodl., Neub. 1236).

708. $\overline{\text{רק}}$ *Rakki* (of Rakka on the Euphrates, Suj., p. 118); so is called David al- $\overline{\text{מקמין}}$, and this by-name is not to be altered into $\overline{\text{עראקי}}$ (*Iraki*, of Irak); Jehuda b. Josef al-R., called ibn אלבלשאיה, seems to be identical with the homonymous disciple of Thabit b. Kurra, called by Mas'udi ibn abi 'l- $\overline{\text{חנא}}$ (see this article, Chwolsohn, *Ssabier*, I, 565); this suggestion of Mr. Harkavy (*Med. Jew. Chron.*, II, 250) is more than probable, the name of father and son being the same. Moses R., about 1580 (Sambari, l. c., p. 153). אלרקי, ap. Wolf, I, n. 786, is al-Lorki, or ha-Lorki, of Lorca (*Die hebr. Übersetz.*, p. 921). *J. Q. R.*, X, 144, n. 377, "Baki" is a printer's error.

708^b. $\overline{\text{רשיד}}$ *Raschid* (well directed or directing), (?) ר' א' ש' (?) אל $\overline{\text{בראני}}$ or א' $\overline{\text{בראני}}$ called כלפיה (? MS. Bodl., Neub. 582).

ש

709. שאהין *Schahin*, originally a Persian word, from Schah (king), "Rabbi" Schahin, about 1155, in Egypt (Harkavy, *Meassef Nidd.*, p. 183); Zemach b. Sch. (*Med. Jew. Chron.*, II, 80); *ibn* Sch. became perhaps a family name, Jakob b. Nissim *ibn* Sch. (ap. Abraham b. David, p. 73, ed. Neub., &c.; comp. under מלכה, which has been combined with Sch.).

710. שחטבי (אל) *al-Schatibi* (of Schatiba = Xativa, in Spain, Nicoll, *Catal.*, p. 401, Cod. 407), Josua (*Die hebr. Übersetz.*, p. 768).

711. שאכ? Rebekka, daughter of *Schaki* (?), in Spain, 1124 (*Rev. des Ét. Juives*, IV, 230). Should it be שאכר *Schakir*? This name is well known; comp. also שכר.

712. שאלב or שליב is the strange name of a Jewish ambassador of Alfons VI (1082-86? "Selbib," 1085, ap. Wunderbar, *Litbl. d. Or.*, VIII, 995, who does not give his source, probably Gayangos); Graetz, VI, 421 ff., identifies "Amram b. Ishak," ap. Leo Africanus, who gives the year of his death 387 = 997 (Wolf, III, n. 1797 b; Carmoly, *Hist. des méd.*, p. 33; I suspect a confusion with Ishak ben Imran, to whom I shall return in the second part of this Introduction). Condé calls the Jew *ibn Galib* (see נאלב, n. 104), perhaps a conjectural correction of the strange name. To the statements and conjectures of Graetz comp. *al-Makkari*, II, 677, and I, 287, line 6; Dozy, *Hist. des Musulm. d'Espagne*, IV, 191, and p. 192, about *ibn al-Labani* the poet, 1082.

713. שחמי (אל) *al-Schâmi* (the Syrian, Suj., p. 149, Suppl., p. 123); Isak Sch. and (his son) Josef b. Isak were contemporaries of Jehuda ha-Levi (*Hebr. Bibliogr.*, V, 115, XIII, 42 and p. v); an uncertain old Schami, author of a hymn, see Zunz, *Lit.*, p. 216; Luzz. in *Ozar Tob*, 1880, p. 66; Rafael b. Salomo (*Catal. Bodl.*, p. 2129). Is not Samuel שאמי, in MS. Bodl., Neub. 2448, to be read שאמי?

שכבי, see סביבי.

714. שבוקה? Moses b. Chajjim *ibn Schabuka*? MS. Munich 98.

715. שִׁבְזִי (אל) *al-Schibzi* or *Schibsi*? Schalom = Salim, a poet in Yemen (1680?), see MS. Berlin 182 (*Catal.*, Abth. 2, p. 26).

716. שֶׁבַח? Moses ha-Levi ibn abi Sch., physician at Rome, 1538 (Berliner, *Gesch. d. Juden in Rom*, II, 1, p. 101; Vogelstein und Rieger, l. c., II, 111); read שִׁבְחִי?

[שְׁהַב אֶלְדִּין *Schihab al-Din* (radiant flame of the religion), Ahmed ben *Jahud* al-Dimischi, died 820 H. (1417-18), the versificator of the *Tashil al-Fawā'id* by ibn Malik (*H. Kh.*, II, 295, only there, see Index, VII, 1227, n. 8402), probably got the by-name, as well as the proper name Ahmed, which are closely connected (*H. Kh.*, VII, 1223-28, n. 8302-8413), when he became a Mussulman, Ahmed being another name for Muhammed.]

717. שׁוּאַרִיב *Schawarib*, abu (*Resp.* of David b. Simra, III, n. 61; Zunz, *Ges. Schriften*, II, 53).

718. שׁוּחַמִּי? (comp. شاحم a dealer in fat?), Elischa (Jellinek, *Kontr.*, p. 7).

719. שׁוּרְוֵיךְ *Schurweikkh* (diminutive of שׁוּר, old, teacher, &c.; see this article), Isak b. Sch., contemporary of Abraham, son of Maimonides (ha-Maggid, XVI, 151; *Letterbode*, III, 51; MS. Bodl., Neub. 1305, *Catal.*, p. 463).

720. שׁוּלַל, שׁוּלַל, and שׁוּלַל? *Schulal* (= شَلَّ "non carnosus, agilis et promptus," Freytag), List of subscr.; different persons so named see in *Hebr. Bibliogr.*, XVI, 58, 136; also Zedner, p. 191, "Cohen Shulal" (Shalom), probably of the family of the Nagid Isak Kohen Sch. (*Ozar Nechmad*, II, 147, 151, incorrectly שׁוּלַל, MS. Bodl., Neub. 834⁷); Abr. Kohen (Conforte, f. 31 b); Aless. *Solal*, at Livorno (*Il Vessillo*, 1879, p. 254).

720^b. שׁוּנָה (אל)? see אֶל־שׁוּנָה.*

721. שׁוּעִיב *Schueib* or *Schoeib*, the Arabic name of Jethro; *ibn* Sch. has become a Jewish family name, renowned by the authors Josua (*Catal. Bodl.*, p. 1562, and Add., pp. 2524-5; *Catal. Munich*, n. 66) and Joel (comp. Modona in *Revue des Ét. Juives*, XXI, 318). Beside these we find David (*Resp.*

of Isak ibn Scheschet, n. 395, f. 318, ap. Carmoly, *Rev. Or.*, I, 325); Jakob, quoted by Jehuda Usiel (MS. Carm., n. 92); Samuel b. Joel (Conforte, f. 34 b), who lost his father when seven years old (pref. to *Nora Tehillot*). The name is transcribed *Abenxucip*, or *Enxoep*, or *Ensoep*, Abraham, beginning of the fifteenth cent., physician in ordinary of Queen Leonora (Kayserling, *J. Q. R.*, VIII, 488–9, comp. his *Gesch.*, I, 58, 159).

722. שוראנה? List of subscr.

723. שוראקי? (comp. Soraki, *H. Kh.*, IV, 358), List of subscr.; Saadia שיראקי in *Catal. Halberstam* 103 is a misprint?

724. שחאחה? Josef b. Jehuda b. Benjamin (1661), copyist of MS. Bodl., Neub. 1006 (*Catal. Bodl.*, p. 2217).

725. שחר? Scheschet b. Josef ibn Sch... of Huesca, quoted by Josef b. Chajjim (MS. Munich 286).

726. שטנאס or סטנאס *Satanas*, a by-name of Josef ibn abi Thaur, is perhaps a transposition of סנטאס *Santas*? (*Catal. Bodl.*, p. 1438).

727. שמריה or שמרית? List of subscr.

728. אל(שך) *al-Scheikh*, vulgo *Alschech* (the old, the teacher, the head, &c.¹, comp. שׁוּך), a by-name, renowned by Moses Alschech (*Catal. Bodl.*, p. 1773); Jehuda (*Resp.* Isak ben Scheschet, n. 495).

728^b. שיפרוט, see שפרוט.

728^c. שיראן *Schiran*? an old author, see Poznański, *J. Q. R.*, VI, 890.

729. שישי? Abraham (Conforte, f. 51 b, l. 2); see ששי.

729^b. שכלא.*

730. שכר *Schukr* (comp. ibn abi Schukr, *Zeitschr. D. M. G.*, L, 407, and Schukr Allah, *H. Kh.*, VII, 1229, n. 8477 ff), Josef ibn Sch. (MS. Bodl., Neub. 2497), hence Dunasch (above,

¹ Compare קבישא and קביש, קבישא and קביש; also the epithets הקדמון and הראשון, הגדול, הנור, Del Vecchio, Senior (Schneior), Major; הראשון, הגדול, הנור, ap. Wolf, IV, p. 250; *Kerem Chemed*, IV, 205–6, VII, 201; “Jannai son of J. Sch. in the name of J. רבה” (*Megilla*, f. 32); Arabic אחמאר (*J. Q. R.*, VIII, 503, 504). On כחא see Reinach in *Revue des Études Juives*, XXVIII, 146.

n. 141) שגב, ap. Neub., p. 651, n. 359, p. 656, n. 140 (also in *Dīvan*, ed. Brody, n. 41, p. 56), is to be corrected according to MS. Bodl. (Neub., *Catal.*, p. 643, n. 27).

730^b. שלמאן (= Suleiman or Salmon?) b. Harun (Fragm. of Mr. Adler).

731. שמאמה and שמאמה *Schamâma* (name of place?), an old family at Tunis, whose members—Josef, two Moses, Nissim, four Salomo, and Samuel—are mentioned by Cazés, p. 352; Jeschua and Salomo b. Josef, by Jellinek, l. c., pp. 28, 42; comp. Zedner, p. 696. Cazés, in his *Essay on the History, &c.*, p. 53 (comp. p. 170), would derive this name from *Schemma*, which is improbable.

732. שמאע *Schamma'* (cerearius, cerae liquator), Elia ben Josef (Zedner, p. 695).

733. שמחון? Moses (Conforte, f. 49 b, 52), instead of סמחון?

734. שמש *Schams* (sun), commonly with the article, *al-Sch.*, instead of the full name *Schams al-Din* (sun of the religion). It is not the Chaldaic שמש, as I supposed once (*Hebr. Bibliogr.*, V, 50), although a Christian “minister” (which word is a translation of the Chaldaean) in the Orient is called الشماس (Flügel, *Mani*, pp. 294, 296). The name of the copyist (1564) of MS. Halberstam 83 (comp. my note in the *Catal.*, p. 143) is given by Berliner (*Magazin*, VIII, 114, n. 14), Nissim b. Abd al-Ra’hman סערי (read סערי or סעירי?) b. Salomo bar שמואל חזן, which I do not venture to correct by mere conjecture. Al-Scheikh al-Schems Samuel al-Khazin, ap. Pinsker, App., p. 227 (in the Hebrew translation the name Sch. is omitted!), and al-Scheikh al-Sch. Abd al-Hakk b. . . Abd Allah al-ma’aruf bi-ibn al-Khazin (ib.). For Moses, called al-Sch. Abd al-Latif, the physician Scheth(?) b. Jefet, composed the work חמרת התעורה (*Luach Erez Israel*, I, A. 5656, p. 84); Al-Scheikh Sch. al-mar’hum (MS. Hamb. 69 B). Sch. b. Abraham Rofe (MS. Bodl., Neub. 1277); Sch. b. Obadja (ibid., n. 1979), Sch. אלהמי (ibid., 1977).

734^b. אלשמשאני *al-Schamsani*? (not in Sujuti), Josef (MS. Bodl., Neub. 2525).

735. שמעה? (jocose?), female name, see under בררה; but Moses b. שמע (Neub., n. 2525) may be abbreviated from שמעיה. See also under שמאמה.

736. שנא? Don משק (?) b. ש' (Hebr. Bibliogr., XVIII, p. vi, to p. 74; comp. Brüll, Jahrb., VIII, 58).

737. שעבאן *Scha'aban* seems to be an equivalent of the Hebrew Jesaia (see שעיא); *Catal. of the Berlin MSS.*, Abth. 2, p. 107; Sch. ibn Is'hak, called ibn Djani. Poznański (*Monatsschr.*, 1898, p. 190) proposes to read אלניאי (of Jaen), but a Karaite of Spain after Monadres would be more strange than one who understood Spanish at the beginning of the seventeenth century in the east, perhaps in Africa (comp. under פירון)?

738. שעיא *Scha'aja* or *Scha'ja* (so is to be corrected above § 6, p. 605), for ישעיה, with aphaeresis of the initial Yod¹ (Hebr. Bibliogr., XIII, 181, XIV, 29, XVIII, 59, XIX, 74 and p. viii); so we find the name of the prophet Isaiah spelt in *H. Kh.*, p. 1699, n. 3794; Sa'ad b. Man'sur, *Tanki'h*, bab 4, argum. 2, spells אשעיא with an א prosthet. Sch. b. فریغون, before 1003 (Casiri, I, 380, Cod. 945; comp. under פירון); Daniel b. Sch. (a Karaite?), made extracts of the Arabic ophthalmology of Ali b. Isa, MS. Munich 843, f. 151 b (Aumer, *Katal.*, p. 372); comp. under שעבאן; abu 'l-Barakat Muwaffak b. Sch., see under מופק, p. 135. Abraham *Abnasaya* (1322) was permitted to take two wives (*J. Q. R.*, VIII, 493). That Saadja is called שעיה or Jesaia (Gerson, ap. Wolf, pref. I, p. 48, n. 187) seems to be a mistake.

739. שעלן? Abraham, in a preliminary list of Paitanim by Dukes, reprinted in *Litbl. des Or.*, II, 560, is probably a misunderstood akrostichon.

740. שענן *Scha'anun*? Jakob (MS. Bodl., Neub. 1292).

741. שערה *Scha'ra* or *Schi'ra*? female name, see under בררה. Abu Sch., Jakob (Conforte, f. 50, l. 3; Sambari, p. 162,

¹ The Yod is considered, by an exterior analogy, like that in יררה and יסרה (MS. Bodl., Neub. 782, Obadja b. J.).

l. 5 from bottom, contracted in one word = אבוקאיא, *ibid.*, l. 5?). See also בשערה.

[שעיא erroneously for שעתא]

742. שפרוט *Schafrut* or *Schaprut* (? originally not Arabic), transposed בשרוט *Baschrut*, first occurring as a by-name of the famous abu Jusuf Chisdai, &c., in Spain, of whom we shall have more to say in the second part of this Introduction. In later times, we find Schemtob b. Isak (*Catal. Bodl.*, p. 2551; *Hebr. Bibliogr.*, XVI, 99, XVII, 122 [on גפרוט in a Bodl. MS.]; *Die hebr. Übersetz.*, p. 989 and p. xvii); Menachem, who wrote a note to MS. Bodl., Neub. 2150, is probably not a son of Schemtob.

I do not know whether to this family belongs Josef שפרוט די נבאי who composed several poems on various occasions, printed, probably all at Amsterdam, in pamphlets, two with superscription לרור חזיון and שיר השירים, 1740 and 1750, three without superscription (Berlin Library, Eu 59, n. 7, 9, Eu 60, n. 2, 5, 6); the occasions are — the weddings of Abraham Franco Mendez, of Isak b. Salomo Perez, and of David b. Daniel Kohen Azevedo (אזיורו), the recovery from a fall, and the death (1744) of Ahron de Lara.

743. שקרן, Josef ibn (copyist of MS. Bodl., Neub. 1188, p. 393, A. 1745); perhaps שברון or שהרון?

744. שראבאתי *Scharabati*? I do not know whether it may signify a syrup or wine-merchant, like شرابي (Suj., p. 151); see under עבר אללמית and שמם.

745. שראף (*Sharāf*, noblesse, cannot be spelt with *Alef*), Jehuda Sch. (Conforte, f. 49, 52 b, l. 3 from bottom, not 52 a as in the Index, f. 56 b).

746. אלשרי, perhaps only instead of סרי? (Muhammed ben السرى b. al-Suradj, ap. Abu Bequer, l. c., p. 366, سري and Sari al-Din, ap. *H. Kh.*, p. 1210, n. 7903 ff., *Surri*, from Surra, a town in Rei, Suj., p. 136). *Abu 'l-S.* is probably a by-name of Ben Suta (Israelsohn, *Rev. des Ét. Juives*, XXIII, 132; Poznański, *Monatsschr.*, 1896-7, p. 212). Commonly abu S.

denotes the old Karaïte Sahl b. Mazliach, see סהל; Salomo סרי (MS. Bodl., Neub. 2068).

747. שריט (not שריני) *Schureit*, an old schismatic (see the quotations in *Hebr. Bibliogr.*, VII, 15).

748. אל-שריט (אל-שריט) *al-Schureiti*? (abu Zeid Ahmed al-Schureiti, ap. Hammer, *Encyklop. Übersicht, &c.*, p. 252; in *H. Kh.*, VII, 1253, n. 9382, "Shoruti"; comp. the tale of abu שריט in MS. Fischl 15), abu 'l-Fadhl Benjamin, an astrologer and physician of Aleppo (obit 1207-8). The article of Kifti is given in *Hebr. Bibliogr.*, XVI, 10; he is certainly = abu 'l-Fadhl al-Israïli al-Munadjdjim, ap. O'seibia, II, 244, l. 3, under al-Dakhwar, under whom neither Hammer, VII, 734, nor Leclerc, II, 179, has given the passage of O'seibia.

749. שרעבי *Schar'ahi* (of a Himyaritic tribe, Suj., p. 156), Schalom Misrachi (Zedner, p. 556), in אמת לעקב, Livorno, 1843 (see Benjacob, *Thesaurus*, p. 44, n. 849).

750. שר, al-Ra'is (! אל-רא'יס) Hibat Allah b. al-Schuschsch (?! from Schuschsch, in Djurdjan, Suj., p. 152), MS. Bodl., *Divan* of Jehuda ha-Levi (Neub., n. 1971, *Catal.*, p. 658, n. 412); comp. שיש.

751. שח? Is this name, occurring in the Middle Ages rarely, in recent times never, the Hebrew *Seth*, or an Arabic one (derived from شت or شت)? The oldest instance I know is abu Ibrahim ibn Barun (or Baron) b. Sch., who is not to be identified with Isak b. Benveniste (Geiger, *Jüd. Zeitschr.*, XI, 234, see *Hebr. Bibliogr.*, XV, 52, XX, 41 = XXI, 86). Elasar b. Sch. (*Catal. Bodl.*, p. cxiv to p. 1866, where the number, Uri 292, is a misprint which I am not able to correct); Josef b. Abraham b. Sch. ha-Levi, copyist 1444 (MS. Bodl., Neub. 627, 984, Index, p. 1070, under Abr. Levi), neglected by Harkavy, *Resp.*, pp. 279, 390, the same person? Sch. b. Jefet (1285), see under נייב and שמו (where Luncz pretends that Sch. does not occur among the Rabbanites).

752. שחתי *Schattuwi* (Suj., p. 150, Suppl., p. 124), Ahron (*Hebr. Bibliogr.*, XVI, 59).

ת

[תאבב, error, see טביב ¹.]

753. תאבב *Thabit* (firm), an old proper name, then a family name (List of subscr.); see עבר אלעזר b. Th. (n. 499). *Abu Th.*, mentioned by al-Hitī (*J. Q. R.*, IX, 435, 442, where “*ben Menahem*” is perhaps an error for Menahem), is a by-name of a person known by its proper name?

754. אל(תאבב) *al-Tadjir* (the merchant), “Tager” (Cazés, p. 354), ap. Harkavy, *Meassef Nidd.*, p. 183, l. 1, abu 'l-'Alâ al-T. (comp. p. 182, l. 5 from bottom, without al-T.), and abu Is'hak Ibrahim al-T. (1055). It is perhaps no name at all, but a designation of the profession.

755. תאהרתי *Tâharti* (of Tahart, Suj., p. 51), Samuel ben Abraham (*Resp.*, ed. Harkavy, n. 16).

756. תארס, see תראס and טראס.

757. תבאן *Tabbân* (straw-merchant; Suj., p. 51, has al-Tabbani, of the same signification), Levi ibn al-T., see under פרם (*Catal. Bodl.*, p. 1616, and here the following 758).

758. תבון, vulgo “*Tibbon*,” name of the celebrated family of Hebrew translators; I do not know its origin. In the pref. to the *Testament des Jeh. ibn Tibbon*, p. v, and *Catal. Bodl.*, p. 1374, I suggested a connexion with תבאן (comp. דנאן and דנן). Fürst, *Bibl. Jud.*, III, 401, pretends that it is a vulgar (!) pronunciation of “*Tabân*” (but this is incorrect), and his authority for *Tabôn* is Imsu. Aboab, on whom we would not rely about the pronunciation of Arabic names².

759. תוינא? Salomo 'Abid (עאבד) b. Salomo Moses, author

¹ We shall meet below with some instances of difference in spelling between ט and ת (n. 773, 775), to which is to be compared the general remark of D. de Günzburg respecting זליה and تليس (*Rev. des Ét. Juives*, XX, 70), and Epstein (*ibid.*, p. 301).

² Some specimen of Aboab's transcribing are given in the *Litbl. des Or.*, VI, 222, as Bahya aben Bergue (יורגה) (Fränkel, *Zeitschr.*, 1845, II, 153), Guibiroi, Hayé (האי), Amon (המון), Taytasac. Corcoces (plur.), Campanton (קמפנטון).

of several writings, printed at Bagdad (1876?) and Calcutta (1888-9).

760. חוניסי (אל) *al-Tunisi* (of Tunis, Suj., p. 56, Suppl., p. 46), עלי (Eli?) b. Efraim al-T. (Fragm. of Mr. Adler); probably also אלחנסי in *Resp.* Isak b. Scheschet 505 is only a defective spelling, and not *Tinnisi* (of Tinnis, near Damietta, Suj., p. 55, Suppl., p. 45).

761. תור *Thaur* (bull), Josef ibn abi Th. (vulgo *Abitur*), *Catal. Bodl.*, p. 1438.

762. תורזי (אל) *al-Taurizi*, Jehuda Meir, a Karaite (*Hebr. Bibliogr.*, XX, 71), Abraham b. Jesaia (MS. Berlin 218, *Catal.*, Abth. 2, p. 66).

חיבת (אל) *David* (אל-) *טראם*.

763. תאיה (אל) *al-Tajjâh* (haughty, vagrant), abu 'l-Hasan, see under תקנה; Jomtob ibn אלתייה בן (MS. Bodl., Neub. 1632).

764. תפה? Ahron ibn al-T...? (*Sambari*, p. 153).

764^b. תיראץ, see *טראם*.

765. תלמסאני (אל) *al-Tilimsani* (of Tlemsen in Africa; Suj., p. 54), Isak b. Sahl, see under סהל.

766. תמאם *Tamam* or *Timam* (complete, completeness). I have suggested this reading instead of "Thomas," ap. Berliner, *Die Masorah zum Targum*, p. ix (*Hebr. Bibliogr.*, XV, 104); "Rabbi T. b. Josef" at Tripolis (*Revue des Ét. Juives*, XX, 79, 316 note); Nissim T., copyist of MS. Bodl., Neub. 1002-5.

767. תמאר *Tammar*? (date-merchant), family name? (List of subscr.), probably already in the fifteenth century (Menachem b. Mose T., 1514, in Phleбно, *Hebr. Bibliogr.*, XXI, 38 and p. vii; *Monatsschrift*, 1881, p. 150; Brüll, *Jahrb.*, V, 152).

768. תמים *Tamîm* (perfect; as well in Arabic as in Hebrew) is, according to Jellinek (*Litbl. d. Or.*, VIII, 78), the genuine Arabic proper name; and indeed we find, as far as I know, only two instances of it in the east, viz. Dunasch b. T. (tenth cent., *Catal. Bodl.*, p. 1117; *Die hebr. Übersetz.*, p. 385)

and Elasar כרמי Tamim (thirteenth cent., *Kerem Chemed*, III, 172), where it is a real proper name, as in "abu 'l-Wafa T." (Fragm. of Mr. Adler).

769. תָּנָה *Thana* (encomium, and blame), *abu 'l-Thana* is a frequent Arabic by-name. The following authors (as yet nowhere collected), of whom I will only give one proper name and one or two by-names, besides a few quotations from other sources in brackets, are mentioned especially by *H. Kh.*: Djamal al-Din, VII, p. 1116, n. 4340; Mu'hibb al-Din Muhammed al-Kunawi, p. 1171, n. 6390; Nur al-Din Mahmud al-Isfahani, p. 1191, n. 7118; Sadid al-Din Mahmud . . . ibn Rakika [not Rafica, as ap. Wüstenfeld, *Gesch. arab. Aerzte*, p. 144, n. 46, see O'seibia, II, 219, Leclerc, II, 174], p. 1197, n. 7373; Schams al-Din Mahmud al-Isfahani, p. 1220, n. 8202 [Nicoll, *Index*, p. 691; Wüstenfeld, *Akademien*, p. 112, n. 187; Chwolsohn, *Ssabier*, Index, II, 850, read II, 423; *Catal. Lugd. Bat.*, IV, 247, n. 2009]; Schihab al-Din Mahmud al-Djahhari, p. 1228, n. 8435; Siradj al-Din Mahmud Urmawi, p. 1232, n. 8558 [Wüstenfeld, l. c., p. 114, opus 17, Nicoll, p. 691; MS. Esc. 641 Derenbourg]. Ahmed ben Muhammed Siwasi, p. 1242, n. 8722; Mutsaffar Tabrizi, *ibid.*, n. 8923. O'seibia mentions Bahâ al-Din Ma'h'mud al-Makhzumi, II, 201 (Leclerc, II, 167 omits the by-name abu 'l-Th.); Raschid al-Din 'Hammâd al-'Harrani, II, 191, Hammer, VII, 468; Leclerc, II, 162, omits the passage. Muhammed, to whom a work is dedicated (De Jong, *Catal. Acad.*, p. 210, last line).—Wüstenfeld, *Akademien*, p. 28, n. 33, p. 83, n. 127, and p. 122, n. 219, names Ma'h'mud b. Ahmed Zandjani, Scharaf al-Din Mahmud Scharischi, and Mahmud ibn Djamla. This by-name, when I first met with *ibn abi al-Th.* Jehuda b. Josef, pupil of Thabit b. Kurra (Chwolsohn, *Ssabier*, I, 565) appeared to me a strange one, and I collected during the last forty-six years all the instances I found by accident; they may now serve as testimonials against the suspected *ibn אלבלשאיה* (*Med. Jew. Chron.*, II, 250), which seems an incorrect reading in *Arabic* characters.

769^b. תָּנִישׁ? Abraham (MS. Bodl., Neub. 349).

770. תנסי, see תנסי.

770^b. דסתר, see דסתר.*

771. תפליסי (אל) *al-Taflisi* (of Tafilis, Suj., p. 54, Suppl., p. 44, vulgo *Tiflis*), abu Imran, an old Karaïtic (?) sectarian (comp. above § 11, n. 5, p. 622), on whom Mr. Harkavy has lately given information in his Russian treatise (p. 314), which I only saw *en passant*, and would not understand if it were now accessible to me. See also Poznański in *J. Q. R.*, XI, 265. Immanuel b. Josef מפליסי (1358), MS. Bodl., Neub. 1291.

772. תקנה, perhaps more correct תקנה, *Takana* or *Takkana*? (Moses ibn Esra, *Mu'hadara*, f. 92, *Catal. of the Berlin MSS.*, Abth. 2, p. 128, col. 2), and not Hebrew (upon which I doubted, above, § 18, p. 127); abu 'l-Hasan Moses ibn T., called אלמנחון ibn al-Tajjâh, is mentioned by Moses ibn Ezra, l.c., f. 36 b (comp. Zunz, *Lit.*, p. 215). I venture to ask whether ibn בקנה (ibn abi Musa, the adversary of Samuel ha-Nagid, Harkavy, *Sikkaron*, I, p. VIII) is correct?

773. תראבלנסי (MS. Hamb. 69 B), of Tripolis, commonly טראבלנסי, see this article.

774. תראפי or תראפי (אל) *al-Taraifi*? mentioned by Moses Dar'i (Geiger, *Jud. Zeitschr.*, IX, 177). Suj., p. 168, explains الطرائفي الى بيع الطرائف وهى الاشياء الحسنه المتخذة من الخشب; Kaisarani, p. 97, enumerates the learned Arabs of the name الطرائفي. Salomo *Toraif* (*Revue des Ét. Juives*, IV, 61, XXVIII, 114).

775. תראס (אל) *al-Tarrâs* (the shield-maker, or who has a shield). Such is the name of a Karaïte, ap. Abraham b. David, pp. 79, 93 (in the Index, p. xliii, under סיירי, and p. liii, without אבן). I have no means to ascertain whether the name אלטרס (see this article) is only another spelling of the same name, or of a different (perhaps even of European) origin.

I subjoin here a few similar and likewise doubtful names: Jakob תרץ in שבחי הארי, instead of which מלטרץ in *Catal.*

Bodl., p. 617, n. 3926 (omitted in the Index Geogr.); Meir אלהרץ (MS. Bodl., Neub. 952); Moses אלהרץ and Salomo אלהראץ (MS. Bodl., Neub. 110, p. 1089, *Alteras*; p. 1093, *Altaras*); Samuel אלטירס b. Abraham, 1469 (MS. Bodl., Neub. 31, p. 1073, *Altiras*).

776. תרנמאן *Tardjumān* (interpreter, dragoman), 'אתר in the List of subscr., read 'אלת', Mas'ud תרמאן at Oran, 1837 ("Tourgeman"), ap. Schwab (*Revue des Ét. Juives*, XXXIV, 129, 130), is a misprint?

777. תרפי (אל)תרפי? Ja'hja ibn Maor (MS. Shapira 105, *Dalala of Maimonides*).

778. תרפן? a very dubious name, see Isak Tarfon (*Catal. Bodl.*, p. 458).

779. תרץ, see under תראס.

[תרקמאני, see ברקמאני.

780. אל)תשיפי al-*Taschifi*? Natan b. Abraham, 1285, copyist of MS. Munich 142.

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(To be continued.)